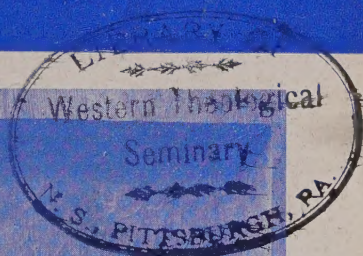


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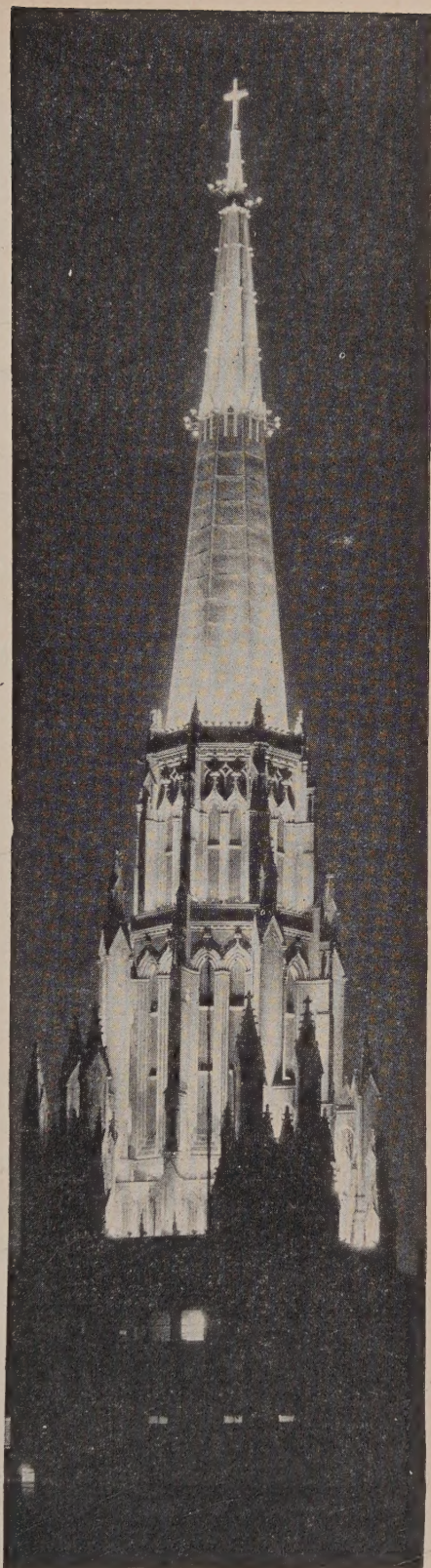
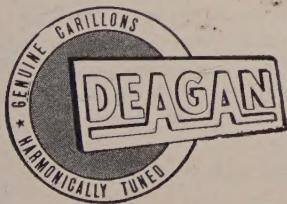


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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

WYATT PARK BAPTIST CHURCH
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February 7, 1946

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LET THE GOSPEL BE THE GOSPEL

WILLIAM ARTHUR TIECK

THE claim is made for the Christian Gospel that it is the final answer to all man's problems. In days as desperate as these no can turn his back on a single resource gives any promise of help—much less one makes this claim. It might be dangerous, a criminal, blindly to refuse to reckon with A sharp, clear-cut answer to our question the more imperative because in spite of much ching—and sometimes on account of it,— Gospel has been so bungled and befogged to many it is just "an oblong blur," as ebody once phrased his conception of God. essential Gospel needs to be brought out he fog and into focus for those inside as as outside the church.

the struggle with our enemies and competi- is sharpening this necessity by the hour. eed, here is one place where we may well e a leaf out of their book. Who can fail be impressed with the fanatical seriousness a which the enemy of Christianity holds the rines of his faith?" Go down to the public are in any city and listen to those who are us "ambassadors of false gospels"! How n is their knowledge and conviction in what stand for! The Nazis and Fascists had a pel too, and they left no doubt in anyone's d as to what it was. I still remember ing Hitler's speeches over the radio occa- ally. Even in translation they may have n- raving to you and me, but he and his orts were so sure of themselves that they did ost overturn the world. Or visit the Ameri- Association for the Advancement of Athe- right in our own New York City, and ill be told in very certain terms where they d. Yes, all of these competitors and ene- s of ours know their wares and they're out a passionate zest to win the market away n us.

Now in contrast to these vendors of Godless nny, racial superiority, class war and the e, we Christians are merchantmen in the es of life-abundant-and-eternal. Ours is a

er, New York

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monopoly on the greatest thing in the world, the genuine Gospel. No one else can produce it. Yet, how often we fail the genius of our calling, how far we fall short in stamping the world with the impress of our distinctive mark. Here too, we may well take a hint from the merchantmen of the business world, as Jesus often did. When the refrigerator salesman or the life insurance representative calls on you with his gospel of a better life, he knows his goods and presents it by brand name—no other will do.

He lifts up its merits without confusion or apology, and he preaches, "You'll have a happier life with my product, it's the best! You must have it!" We Christians have too much no-name stuff on our shelves, in our minds individually and in the message of our churches generally. It doesn't bear the distinguishing mark of the Gospel! All too often it is some combination or variety of philosophy, metaphysics and psychology, or it is a corpus of barren principles or vapid ideals such as is common to all great ethical systems and whose sterility would never infect anyone with a good siege of salvation. No wonder that for many the product behind the name, "the Gospel," as well as our distinctive mark, the Cross, have lost their special meaning, their uniqueness! Just what is the Gospel, then?

It is the Good News of a mighty act of deliverance wrought for us by God in Jesus Christ. It is the great message that Christ has done for us what never could be done in any other way—what certainly we sinners could not do for ourselves: He has accomplished our reconciliation with God. He is the means by which the sin that separates us from God may be expiated, wiped out, "covered." That sin is something as real, as objective, as the flood waters that would engulf us, and Christ has rescued us. It is as concrete as the chains that bind us in slavery, and Christ has broken them. In a word, the Gospel is Christ the Saviour. It is best summed up in the Scripture, "God was in Christ reconciling the

world unto Himself." Note how this statement contains the heart of the faith: "God was in Christ,"—the Incarnation, and "reconciling the world unto Himself,"—the Atonement. Here is where the answer to our question begins to assume clear outline. Christ Himself in what He was, His Person, is central. This is what echoes constantly in the words of our Lord, "I am . . ., I am . . ., I am . . ." It is what Paul meant when he wrote, "I determined not to know anything among you, save Jesus Christ, and Him crucified." It is what has motivated great ministries ever since, such as that whereby John Wesley overturned the England of his day and of which he said, "I gave them Christ."

Except for the fog of misunderstanding, the matter could be left here. But instead of being Christ, how often is the Gospel synonymous with the "teachings," the "example," the "ideals," the "principles" or whatnot of Christ—until it has become as important to deny what it is not as to affirm what it is. Having done the latter let us turn to the former by saying that "the teachings of Jesus," for instance, are not the oGospel! This is not to deny that they are vital and important. All would agree that whatever meaning Christ has, it must be explicated in rules for conduct. But the teachings of Jesus are entirely secondary to what He was. They have true significance only as they root in His Person. It is not that what He taught was so exalted that it earns Him divinity; rather it is the fact that He was actually God come to earth in human guise that makes His teaching divine. In this sense, what Jesus *said* is secondary to what He *was*. Where the teaching becomes a substitute for the Person, both are grossly misunderstood.

This is likewise true of our Lord's works. What He *did* as healer and helper is also secondary to what He *was*. The unique thing about Jesus Christ is not that He performed astounding miracles, but that as the Son of God He performed our Atonement. He Himself is the miracle, for He is our at-one-ment, our reconciliation, with God. This is the vital core of Gospel truth that distinguishes the historic statements of the faith. Consider the ancient Apostles' Creed. If it were not that we take it for granted and repeat it by rote, we should be startled by the realization that this venerable affirmation says not a single word about the teachings or the miracles of our Lord. But it does have everything to say about who and what He was—His Person. "I believe in God the Father Almighty, maker of heaven and earth," the Creed runs, continuing: "and in Jesus Christ, His only Son

our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary. . . ." The great pains are indulged to set before us a clear statement of the Incarnation. Then the confession goes on—strangely enough—to lay almost the entire lifetime of Jesus with mention of Him as the great Teacher and Doer, but continues directly, "suffered under Pontius Pilate, was crucified, dead, and buried. Thus it brings before us with solemn vividness that other great element in the doctrine of Christ, the Atonement.

But you say, "That's all very well. Read your Bible though. Isn't most of the Gospel story taken up with an account of the words and works of Jesus?" Here again let me emphasize that I recognize the paramount worth and importance of both. What I am striving to make clear is that these derive from the uniqueness of Him who said them and did them. He is the Gospel, not the Gospel. It is true that if we turn to the earliest of the Gospel narratives, Mark, we will find many chapters detailing the teaching and healing ministry of our Lord. But the teaching is given primarily for its own sake. Its purpose is to exalt the Person of our Lord, not to set up a body of "truths" apart from Him as a substitute for Him. And speaking specifically of His "signs" or miracles, John says near the end of his Gospel that "these things were written"—why?—"that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." It is the fact that the Saviour gave Himself, not His teaching or wisdom or philosophy, that is central.

However turn once more to Mark. Have you ever realized that six of that Gospel's sixty chapters, or almost forty per cent of it, are devoted to just one scant week in our Saviour's thirty-three years of life—the Passion Week in which He made His Atonement for us? What could be clearer than the testimony that bears! The plain fact is that the Gospel story originated with the account of the suffering and death and resurrection of our Lord. It was around this as a nucleus that the rest of the sayings and doings of Jesus were gathered. These teachings and miracles were treasured not primarily for their own sake but as the epic of a martyr or hero or even the greatest of the prophets, but for the purpose they served of attesting the uniqueness of His Person. Here is a vital clue to the understanding of the Gospel narrative.

Incidentally, we have before us the reason that the Church has clung so tenaciously to the Virgin Birth throughout the centuries.

(Continued on page 306)

GOD AND THE ATOMIC ERA

HERBERT W. HAHN

R. CHARLES RAY GOFF, pastor of the Chicago Temple, recently talked with one of the top ranking scientists who helped to make the first atomic bomb. As they were engaged in conversation the professor suddenly threw out his arms, leaned forward tensely, and exclaimed hoarsely: "My God, doctor, what have we let loose upon earth?"

From the day the word was flashed to a startled world that atomic energy had been released we have become aware of a new era. On August 5, 1945 we entered upon the Atomic Age. We now stand upon the threshold of an era fraught with such tremendous promise or such terrifying peril that our minds can scarcely grasp the cosmic sweep of the event. We are living at the dawning of an age more remarkable than any man has ever seen or dreamed of. The fabrication of the atomic bomb has rightly been called, "the greatest scientific achievement in human history". But it has brought more fear than joy to the scientists who invented it. Men in laboratories all over the world stand in awe and terror of what miracle has produced.

The release of atomic energy raises the same question as to what use we shall make of it. If we use it as an instrument of war, it may lead to literal global destruction. On the other hand, if we use these great forces to lighten the tasks of the world, and to bring security and safety to all people, they will become a blessing to mankind, and help to make this world a better place for human habitation.

The real problem", as some one has aptly stated, "is not the atom bomb, but the care of man." In order to have a new world we must have new individuals to build it. If we would survive the catastrophies of our time, we must conquer selfishness, greed and cruelty of human nature, and work together for the common good of all nations, races and classes of people. We must discard the old provincialism which thinks of humanity in terms of racial segments, and substitute in its place a new world view which thinks of the human race in terms of brotherhood, friendship and good-

Bethlehem, N. Y.

will. We have suddenly come to the realization that there must either be "one world or none at all."

What is needed more than anything else in our time, is a deepening sense of moral and ethical conviction. Only the cohesive ties of love and goodwill can hold our world together during the critical times ahead. The emphasis of Christ and the prophets in all ages has been upon a regeneration of spirit and a change of heart which comes through repentance, divine forgiveness, and dedication on the part of man to do the will of God. Today the people of the world stand on the brink of a yawning chasm. Either they shall slip into that chasm to be broken and destroyed by their own collective sins and wickedness, or they shall build a more cooperative world on the basis of mutual understanding, social helpfulness, and brotherly kindness.

Man's basic problem is his sinful nature. From the beginning he has disobeyed the laws of God, and disregarded the rights of his fellowmen. When Adam was placed in the garden of Eden, he ate of the forbidden fruit. Instead of going to the Tree of Life and eating of its fruit that he might live, he went to the Tree of Knowledge, ate of its fruit, and brought down upon himself the sentence of death. If the story of Adam and Eve in the garden of Eden has a message for us today it can be summed up in these words: "It is disastrous for man to eat of the Tree of Knowledge before he eats of the Tree of Life." In other words: "Woe shall be the lot of man when his head outgrows his heart, when his mind outgrows his morals, when his science outstrips his Spirituality."

The garden of Eden in which there was the Tree of Life and the Tree of Knowledge may be taken as a symbolic portrayal of the realm in which the human mind and morals run their everlasting course, and in which the great panorama of human history is repeated in every generation. Through succeeding ages man has insisted on eating of the Tree of Knowledge before eating of the Tree of Life. He has invented gunpowder before acquiring moral restraint to keep him from using it unwisely. He has learned the secrets of chem-

istry before developing spiritual character to deter him from using his chemistry to make poisonous gases to destroy his fellowmen. He invented an underseas boat long before he had ethical ideals strong enough to prevent him from using it as a murderous instrument of war. The airplane also was produced before man was ready to use it benevolently. Consequently it has been used in "obliteration bombings" to bring death and destruction to uncounted cities and their population.

Man has ushered in a "Machine Age" before ushering in a "Moral Age" to guide him in the use of his machines. Of the radio which enables man to say "everything everywhere". G. K. Chesterton said, "It is a very remarkable thing that the most perfect means of communication should appear at a period in human history when man has so little to say."

Man, by his amazing means of communication, has made the world into a community long before he has learned to live peaceably in that community. He has acquired the knowledge and power of mass production without being willing at heart to distribute his products for the common good of his fellowmen. As a result there has been great want in the midst of plenty; and only recently men were encouraged to destroy crops as well as livestock to create an economy of scarcity.

As a caricature on conditions of that time, Carl Sandburg wrote his poem about the wind-bitten vagabond who came to an insane country where shoe-makers went barefoot because they had made too many shoes; carpenters were living outdoors because they had built too many houses, and farmers were in debt because they had grown too much food.

Once more man has gone to the Tree of Knowledge before going to the Tree of Life, and has plucked the knowledge of how to release the power of the atom. And this has dwarfed the knowledge of making gunpowder, harnessing steam, generating electricity, and building gasoline engines to relative insignificance.

Scientists, indeed, paint glowing pictures of a glorious future made possible by this amazing discovery of how to harness the atom. They say it will make man independent of the sun for food production; it will enable him to live underground as healthily as above the ground, and more comfortably; and "any country, with any climate, at any time of the year can grow all it needs to feed, clothe and provide shelter for its citizens" with a minimum amount of labor and time.

Scientists also tell us that "the economy of uranium may soon displace the economy of coal". For they say that a tablet of this energy

the size of a vitamin pill will be able to run an automobile for a year; that the same tablet will be able to heat one's house in winter and that atomic power will provide artificial suns to drive away fog and melt the ice of city streets. It has been claimed that this energy may be used to disrupt storms, break up hurricanes, and that it may yet enable man to make iron, copper, tin, gold and other metals from sea water, and in unlimited quantity.

And what is more, scientists believe that atomic power can easily be managed and turned on and off like electricity, and consequently used as a public utility. But there is little cause for rejoicing in all this, for man's "mentality" has once more outrun his "spirituality". Intellectually he has entered the Atomic Era, while spiritually he still lags in the Stone Age. The first use he has made of atomic energy was to construct a bomb to destroy his fellowmen.

Some of the more optimistic people of our time have been saying that man in a weary world will control atomic energy against ill-uses for a long time to come. But unless the heart of man is regenerated, and human nature changed, man is more likely to use it for the suicide of the race. Von Clausewitz, a great military philosopher, defined war as "an act of violence pushed to its utmost bounds," and added: "To introduce into philosophy of war a principle of moderation would be an absurdity."

Sages for centuries have said that the universe is a vast tinder box from which God has hidden the matches. Now, however, man has found the matches, and after striking a few of them, stands awed by the thought that he has found the stuff from which is wrought the wrath of God.

The British "Grand Slam", referred to by President Truman, was so powerful that when it was dropped on a granite islet in the English Channel for experimental purposes the islet disappeared. The "Vial of Wrath" in each of the two atomic bombs, one of which was dropped on Hiroshima and the other on Nagasaki, we are told, was no larger than an orange; but its explosive power was 20,000 times that of the "Grand Slam".

The releasing of such basic power of the universe, it has been said, will end war, nations must keep the peace now or the whole race will perish. Men said much the same things when dynamite and gunpowder were invented. Nobel believed that by his invention of high explosives he had ended war for all time, but he lived long enough to regret his invention, and sought to atone for it by setting

(Continued on page 304)

LABOR AND THE CHURCH

CHARLES F. BANNING

WHEN a minister attempts to speak out on the question of industrial relations, leaders of both Capital and Labor are inclined to say, "Mind your own business. Stick to your own last. This is out of bounds for preachers." But they are wrong. Human relations is a business of the church. The center of the Christian religion was a carpenter. His first followers were fishermen. The two greatest apostles were a fisherman and a tent-maker. Christianity made its early growth among what was called the "common" or lower class. The Protestant Reformation was a revolt against the church which had drifted far away from the needs of the common people.

Personally, I have a right to discuss industrial relations. I came from a long line of working people. So far as I know, there has never been a wealthy person in my family. My father was a blacksmith; a union man. My brother was a boiler maker; a union man. I worked for the Rock Island Railroad and belonged to a railroad union, and today I hold a withdrawal card from that union. Now let us look at our question for today. "Why is labor outside the church?"

I

Labor is not outside the church. A large percentage of laboring people are European in their background. They or their parents came from Italy, Poland, France, Spain and Ireland and are therefore Catholic in their thinking. If you visit a Roman Catholic church today, you will find a goodly proportion of laboring people in the congregation. There are 4 wage earners to 1 employer in our church. Many of the smaller groups of Protestantism, such as the Salvation Army, Pentecostal groups, the Nazarenes, the Church of Christ, the Jehovah witnesses, are made up largely of working people, and these groups are growing rapidly. I think that an honest census would show that employees attend church proportionately, as well as employers. Yes, I suppose one half of the laboring people never go to church. But more than one half of the American people claim no church membership.

II

The other part of our answer is more difficult. Why have so many laboring people left the church? Through the centuries of Christian history there have been several occasions when the control of the church has gotten into the hands of the more financially prosperous members. In New Testament times, not many influential people were Christians. After the time of Constantine, the church became wealthy, and neglected the poorer classes of people. In the 18th century, English Christianity was largely an upper class institution. Then the Wesleyan revival started out in the open fields and brought the laboring people back into the church. Today many laboring people stay away from the Protestant churches claiming that the church is run by the employers. They feel that the average church lacks the spirit of democracy, and that the big giver wields the power. There is too much truth here to be comfortable. A glance at the membership of the National Boards of our denominational and interdenominational organizations will reveal the names of many people who have little outstanding ability or leadership except their checking accounts. Where the church has ceased to care and traded its birthright for a mess of pottage, it has lost labor and if this is true labor has lost little in leaving.

There are certain underlying fears that give rise to much of our industrial trouble. It is basic that we recognize these if we would try to understand what is going on today. There are three ghosts that haunt the fireside of every laboring man. Sickness, unemployment, and old age. What if Dad gets sick? What if he loses his job? What shall Dad and Mother do when they are too old to work? As a growing boy, I lived under the shadow of these spectres, and I know how real they can be.

On the other hand there are three fears which are the ever present companions of the employer; markets, government interference and labor trouble. Management has had no easy time these last few years. As labor and management sit down at the conference table, these fears hover near and they cannot be ignored.

There are other fears also that trouble industrial relations. Labor fears that management is out to destroy the unions. They feel that "labor has become too powerful and should have its teeth pulled." So say some industrialists. Today labor wants something more

than higher wages and better working conditions. Labor wants security. On the other hand, management fears labor. They think they see an attempt on the part of union leaders to take over the control of industry. So, capital wants something more than fair profit and industrial peace. Today management wants security.

Both labor and management are afraid of government. Each one hopes that the government will do something for their side. Actually, the less government does, the better off both will be. Both labor and management will suffer if government takes control of industry. The employer should know that under Communism or Fascism it will not be well with him. He, himself, would be simply an employee of the government. Likewise, labor should know that they have everything to lose under Fascism or Communism. Labor unions were eliminated in Germany, Italy and Russia, and there were no strikes. Much as we criticize our government, we need to realize that it is within the framework of our present form of government that both management and labor have their greatest freedom and hope.

The day for name-calling, table-pounding, bitterness, back-biting, and lobbying is over, whether we realize it or not. If either side has security, both must have it. If either side loses, both will lose. Inflation will consume both wages and profits. If either side must make concessions, both must. Both must recognize that their side does not contain all the wisdom and generosity, while the other side has a corner on selfishness and foolishness. Henry Ford at times has shown great wisdom, and at other times extreme childishness. Likewise, John L. Lewis, because they are both human. Of course the C.I.O. is in politics, but so is the National Association of Manufacturers and the Chamber of Commerce.

III

Where does the church stand in this matter? Is it pro-labor, or is it on the side of management? The church must not take sides in any such controversy because its members are on both sides. *She wants justice and security for all.* The church must be the church, not the umpire, not a contestant, not a judge.

Four principals the church must hold high. The church insists that human personality must come first. In any decision, the primary issue must not be wages or profits, but people. What will this do to little children or to family life? The question in the strikes today is not what does industry or union want, but what are the needs of human beings.

"Ill fares the land to hastening ills a prey
where wealth accumulates and men decay."

Why did slavery go? Not because of a financial argument, but because of what it did to people. Why must child labor go? Because of what it does to little children. Why, in the long run, must the liquor industry go? Because it curses human life. The rich fool in the Bible was called a fool not because he was rich, but because he thought in terms of money rather than character. The church must insist that the yardstick of measurement in all human relations must be that of personality value. Personality must always come before property.

The church preaches the attitude of goodwill and brotherhood as essential to peace. Both industry and labor have discovered that you cannot win a conflict without having public opinion behind you. Even if you had 100% justice on your side, if you lose public opinion you will lose your fight.

A scientist was recently asked, "What invention would mean most to humanity today?" His answer was, "Not any invention one has so much as a better way to get along with each other."

One day a man was driving his car down a country road. Ahead of him was a Negro woman carrying a basket of clothes. He sounded his horn several times but she would not move over. Finally he thought he saw an opportunity to pass her, but his car brushed her basket and spilled the clothes on the ground. He stopped, apologized, helped her pick up the clothes, and then offered her a ride. She got into the car with her basket on the back seat and rode along in state. Soon they caught up with a Negro man walking in the middle of the road. The driver sounded his horn. The woman on the back seat leaned forward and said, "If I ain't got sense enough to get out of our way, just run over him." May I submit that this story illustrates the spirit which has caused most of our industrial trouble. When management gets on the back seat, it says labor must get out of the way or be run over. When labor gets on the back seat, its leaders are inclined to adopt the same spirit. That spirit means strife, and until we have a better spirit in industry we will not have peace. Both management and labor need to listen to the song of the angels on the hillside near Bethlehem. "Peace on earth to men of good will."

The church must insist that the motive of industry be service. He who tries to get the most, will in the long run, get the least. This is the test of government. When it begins to strengthen itself instead of serving the people, it is doomed. When either capital

labor get any other motive, they close the door to justice and plant the seeds of their own destruction. The race is not to the swift, the battle to the strong. If that were so there would be more eagles than sparrows; more elephants than rabbits; more lions than lambs; more bears than pigs; more yellow jackets than honey bees. Strength, advantage, superiority, are dangerous unless they are harnessed to the good of all.

United States Senator Pepper expressed this when he said, "Everybody will agree that there would be little danger of industrial warfare if the employer's first concern were the welfare of his employees and if their first concern was giving of loyal service. No matter how serious the conflict in industry may be, it is always possible to run it so that the element of human relationship should receive the first consideration."

The church must insist that God has a stake in all of these matters. God has His purpose. God's kingdom is the one divine event toward which all creation moves. The kingdom of heaven does not mean a kingdom of happy, harmonious relationships. History is the story of God trying to lead men to accept His way, and to build His kingdom of harmonious relationships. The nations which have refused His leadership have gone down in defeat. Roger Peterson was right when he said that the need of the hour is for more religion.

Perhaps it is trite to say that wars come when men forsake God's way, but it needs to be said. Conflict comes between nations and industries when men put trade advantages, wages, profits or group loyalty above the Golden Rule. Christ or chaos is the choice of the race.

Many people are unhappy today because they have tried to get by by adding a thin sauce of piety to a rich pudding of secularism. Selfishness is sin, whether you cover it over with the veneer of religion or not. It hurts. It brings dishonor, whether it be in the camp of management or labor.

Several years ago in Los Angeles, a group of women decided to give a party for a group of foreign children from the east side of the city. Shortly before Christmas a dozen automobiles crossed Main Street and went down to the foreign section to pick up a load of children of many nationalities. The party was a big success. It was held in a beautiful home. In a large room on the third floor, the children played games and heard stories. Then they went downstairs where a Christmas tree was hung and Santa Claus came. In addition to ice cream and cake, each boy was given a baseball bat, a ball, and a pair of stockings,

and each girl was given a doll and a pair of stockings. The women were thrilled to see how much joy their party and their simple presents brought the children.

At the close of the party a little Mexican boy held back and walked up to the hostess. There were big tears in his eyes as he handed his ball and bat and stockings to her. She asked, "Why, sonny, what is the matter?" He could not answer for a moment for the tears. Then she put her arm around him and he realized that she was his friend, and in broken English he said, "If I give you this ball and bat, and my stockings, will you give me just one of those dolls to take home to my little sister who was sick and couldn't come?"

You probably will accuse me of stooping to sentimentalism. All right, go ahead. But unless this sentiment can get into men's hearts, we are doomed. We already have too much sentimentalism of the wrong kind. Greed, bitterness and hatred are sentiments too. As long as capital insists on grabbing all it can get; as long as labor pounds the table and insists what it must have; as long as nations carry on their imperialisms; as long as a few senators talk for weeks to keep justice from other men because their skins are black, then there will be no peace. The church calls both labor and management, all men, everyone, to repentance. In the words of Amos, "Let justice roll down as waters, and righteousness as a mighty stream."

All My Own

I do not own an inch of land,
But all I see is mine—
The orchards and the mowing fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome,
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon thy footstool green
Content am I to be,
Glad when is opened to my need
Some sea-like glimpse of Thee.

—Lucy Larcom.

The Editor's Columns



Wherewithal

IT IS a peculiarity of the human race to be averse to change. "I want to sleep in my own little bed," is the wail of an infant, not an adult, and is based upon no more vital a precept than that the child is used to his crib and no other. But the time will come when it will have outgrown that crib, unless it be physically sub-normal, and whether he wants it or not, changing circumstances and conditions, the process of growing up, will indicate any but the ludicrous picture of an adult curled up across a diagonal's greater reach, on a trundle-bed.

That a minister should wear tan or two-tone shoes and a modish checkered suit as he is about his Sunday morning chancel ministrations can be no sin. After all, "as a man thinketh in his heart, so is he." Nor is the efficacy of a sacrament dependent upon such a garb or one more harmonious. Ministerial attire hardly enters the field of right-or-wrong. It does enter that of expediency.

However restrained or vocal their individual preference, few consecrated ministers refuse to consider, soberly, anything which might add to the dignity, the warmth, the appeal or effectiveness of their ministrations.

There are, of course, ecclesiastical extremists, —those who hold up their hands in horror at the clerical robe. "It is of Rome, Romish." And those who look upon the gown as the high mark of orthodoxy. That it is the essence of tepid form and hollow pretense, others hold. None of them even approach the truth which lies somewhere midway between the extremes.

Certainly the dignity of the gown, though like the dignity of the Book also, dates back through Rome, and which we preach, is more appropriate in a chancel than even an immaculate, well-tailored business suit, for it speaks not of the business world but of another, it conceals awkwardness of form and manner which a business suit may even emphasize. It enhances grace and dignity in both gesture and attitude as it claims sober respect. It elevates and adds as no business suit ever will. At

best the suit need not detract from a service but it can never add to it.

The overwhelming testimony of the user of the clerical gown would have to be that they add dignity and orderly demeanor to his service who would stand before his people as the oracle of the eternal God. Today we face a greater danger of coming down to a common, earthly, human level than of achieving that ultimate ministerial obligation of lifting others to those more worthy heights of abiding spiritual life, which, after all, is our profession calling.

In an hour when we hear much of the dwindling reserves of ecclesiastical dignity, sobriety, poise, appeal, it might be well to think again of clerical vestments as a worthy adornment of our profession. But put aside childish thought on such matters. Where opposition exists to such really minor matters for a greater reason than that we have always proposed the robe for the minister, spiritual atrophy is already well under way.

But robe or no robe, at least be clothed in humility, for the time may come when even you may wish to wear a robe and you should know that a robe hangs well on nothing less

Where Eagles Play

WE hired him, at a ranch some eight miles up canyon, for he knew the territory and we were in Reagan Canyon where rock walls and mountains stretch away to the sky in awesome ruggedness, for our time.

Two close-coupled mules he provided. The horse he chose for himself, as we set for the sun-kissed rocks, which crowned a distant skyline prominence. Sure-footed, if straggled, the mules plodded along unconcernedly over the unmarked, rock-ribbed trail took. It rose from the swirling waters of Rio Grande, in the Big Bend, and labored to heights where eagles wheeled endlessly in silent, motionless wings.

Once the Mexican's horse slipped on rock, recovered quickly. Far to the west we filed, single file, while the hounds worked over the landscape with prodigious, joyful abandon. Dry-tongued stream-beds occasionally offered easier going, where slab-rock acted as sounding-boards for scampering lizzard feet, swift to be seen.

Pastel-tinted cactus blossoms of a dozen varieties increased in numbers until the place truly came alive with color. As the little sai crawled along tediously, there was a mixture of Spanish ejaculation and profanity, for the horse went to his fore-knees on the rocks and protested audibly.

Hours later, after a long, disheartening climb, wet with perspiration and atremble with sheer fear or exhaustion, possibly both, he went down a third time and shortly a fourth.

"Mi caballo, he mucho scairt," the Mexican offered when we went to his aid. Like his horse, it was obvious that he, too, had lost confidence, for though this was all in his back-yard, he admitted the heights had never frightened him, and he was to have shown us around until we became orientated!

At last we "topped out" and looked down at a world which went rolling off to hazy horizons like the waves of a maddened sea. Seated on stones, we saturated our souls with the scene, in silence. The price had been ridiculously small.

Then the descent, to our own little ant-hill, far below, began. For more hours the wheels worked their stiff-legged, molar-rattling way down over a precipitous rock wall, in a way scaled to shame a mountain goat. It still seems impossible. The horse slipped again. The Mexican admitted the fright that blanched his own brown face and dismounted. The rest of the way, mumbling much underbreath, he coaxed and cajoled his thoroughly frightened horse, or tugged, perspiring on the lead-rope, when a fevered necessity seemed to leave no other recourse.

At length we were down where the eagles seemed protest at our passing and swept smooth, sweet arcs through their silent heights. Careful to lead, our "guide" followed. I turned when he yelled, just in time to see his horse slip twice over and come to rest, feet in the air, against a sturdy clump of scarlet-tipped sotillo, several feet from a sheer drop I still dared to contemplate. Getting his saddle off may have been worth the effort and the risk, for he may not be a timid horse in low country, but we sat down to still our nerves when we had him on his feet and anchored to an upstanding mountain rib.

In late afternoon the hounds limped, singly, at long intervals, into camp, where we lay in the speckled shade of a Mesquite. They too, were over-weary. The mounts stood with half-closed eyes, feed-bags, emptied of oats, hanging idly. The Mexican, after long silence, spat copiously into the glowing embers where stood the emptied coffee-pot, and recalled, conveniently, that he had forgotten to turn water into his "tank" for his cattle and must needs go back to the ranch, pronto, but would return late that night. He disappeared, a newly liberated soul, around a heavily blossomed growth of Prickly Pear up canyon, thankful as his faint-hearted horse must have been to have done with fools who risk new heights over unmarked trails. We never saw him again.

But the heights are, alone, for him who would climb. Fear of new, ever-mounting trails stays one between darkening canyon walls where predators prowl by night and lizards scamper by day.

Today, you and I need heights shared by eagles, to comprehend, in reality, the dark of the canyons in which we seem content to grope, as a world, as a nation, as a Church.

Jr

An Open Letter

March 15, 1946

The Editors, COLLIER'S
250 Park Avenue
New York 17, New York

Gentlemen:

This is the first such letter I have ever written. I am not a habitue of the place of arm-chair editor.

I came across an editorial in COLLIER'S for March 16th however, about which I want to go on record. It was entitled "'Lost Weekend' and Prohibition." I protest it with all the vigor I possess and mean to oppose your publication with all the influence I can exercise.

I am not a crackpot. I readily admit that some of the points you raise about prohibition are open to discussion. But when you go on to infer that there is absolutely no moral issue involved in the beverage use of alcohol—well, quite truly, you are all "wet."

It would do no good to try to argue the matter with you. Nor will any of the blows I can deliver otherwise be in the nature of knockout punches. But I can assure you that you are going to get a well-deserved black eye.

I would only add that if you think alcohol is "no more inherently dangerous than tobacco,

(Continued on page 304)

THE CHURCH AT WORK



A Great Preacher

This is a suggestion for preachers to study for themselves and not to be preached. Ezekiel was a great preacher and prophet of vision, hope and inspiration. Note the following:

1. *Ezekiel had the Conscience of a Watchman.* Read Ezekiel 33. How this man did warn, watch and work—and admonished others to do the same!

2. *He had the Heart of a Shepherd.* Read chapter 34. The good shepherd loves his sheep and lives for them, giving special care to the young, the sick and the weak.

3. *He had the Message of an Evangelist.* Read chapter 36. The great need today of most people is not a new dress, or new car, or new home, but a new heart. God can give that heart. His message has power.

4. *He had the Power of a Prophet.* Read chapter 37. The record is of Israel, but may be applied to any community now. Try it!

5. *He had the Vision of a Seer.* Read chapter 47. The constant flowing stream of the gospel message should be so pure and sweet and deep that it will have power to purify all life about us.—*Reprinted in Tabernacle News.*

The Only Way Out

We all render lip service to the Golden Rule. It would be difficult to find a man in such moral rags and tatters that he would not applaud it. Yet this rule seems to float in a golden cloud helplessly above our reach, disturbing our selfishness at times and inspiring our intermittent outburst of helpfulness and generosity. So it has been. The time has come to see that the Golden Rule is no flimsy ideal, but hard realism.

Here is the Rule: "Whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets." The Moffatt version is: "Whatsoever you would like men to do to you, do

just the same to them; that is the meaning of the law and the prophets."

Was Jesus the first to utter the Golden Rule? I think not and, indeed, I hope not. In differing forms and phrases men had tried to capture this truth of living. Parallels to it can be found in pre-Christian philosophers and in the sacred books of other religions. That does not detract in any way from the originality of Jesus—it is rather an example of the true light that lighteth every man that cometh into the world. God has never left himself without witness among any people in any age. The Golden Rule is universally human. It works

anywhere, under any and all conditions. Let the white man use his imagination to see what the colored man feels. Let the miner try to put himself in the place of those who have to use coal in industry. The mine-owner put himself in the shoes of the miner, to learn the meaning of long hours of toil, and adverse and trying conditions—yes, even under the best of conditions, and enter the conference room.

Let the maritime worker put themselves in the shoes of the citizens who depend upon a ceaseless shipment of goods, in order to retain their jobs with which to support their families. Let the men who own the shipping lines step into the shoes of the men who toil honestly to earn their livelihood in an arduous manner, even under the best of conditions. Let the labor leaders who announce to the grocer and dealers that they must "join a union, or go out of business" put themselves in the place of the community residents who depend upon a supply of food from an accustomed source; or in the shoes of the man who has spent years of conscientious effort, long hours, and honest dealing to build up a small business.

What the Founder of Christianity taught is that the cultivation of a right state of mind and spirit must precede all solutions of political, economic and world problems; it sets out in plain view the spirit which we should strive

, above all others, in our dealings with lowmen.

Can the modern world accept the Golden Rule as a way of life? Can we trust it to model the conduct of international affairs as has undoubtedly been done in regard to such matters as the property of man in man, the dominance of class over class, and the establishment of individual worth and freedom? As we answer these questions, so will our fate. Distance is annihilated and national interests are inextricably bound together, and human society must either learn to live together in peace through goodwill, allowing the regenerating spirit of sympathy and understanding to penetrate into every sphere of activity,—or it must prepare itself with whatever stoicism it may for a struggle to the death between fierce racial nationalisms. — *C. Irvin Benson, Melbourne Herald.*

Serious Crimes Up 22% Compared to 1945

FBI Director J. Edgar Hoover disclosed on May 8, Washington, D. C., that serious crimes increased 21.9% during the first 3 months of 1946, compared with the same period of 1945. Mr. Hoover told a reporter (AP report) that robberies jumped 46.7%, murder 38.4%, automobile thefts 33.3% and burglaries 18.8%. Manslaughter by negligence increased 17.7%, larcenies 15.8%, and aggravated assault 7.2%. Mr. Hoover's report is based on reports from 385 cities.

Methodist Pastors Adopt Resolution Regarding Vestments

Ministers of 70 Methodist churches of the Buffalo, New York, District, recently adopted a resolution at their semi-annual meeting, First Methodist Church, Akron, N. Y., according to Fred Turner, May 7, Buffalo Evening News, "we wear vestments and ushers will wear suits of modest color with white shirts and proper shoes."

Quotations from the Rev. Henry I. Rasmus, Central Park Methodist Church, Buffalo, are: "He (the minister) should wear a gown with dark suit beneath and with proper linen and shoes. The rabbi, or stock worn with the clerical collar is extremely neat. The results are happier when there is no exception to this practice."

"At a recent union service in Buffalo the congregation was puzzled at seeing the ushers dressed meticulously in frock coats and striped

trousers, while the ministers wore business suits."

Further comments reported are: "A suit of loud checks or stripes and the wearing of colored shirts and gaudy ties by ushers is a desecration in a service of worship. Every usher should wear a white shirt, and tie and shoes should be black, shoes should have rubber heels. The choir should wear robes of modest color. Last Thanksgiving Day, the members of a choir in Buffalo dressed in the garb of the early Pilgrims. That is exactly how not to do it."

"Many Protestant churches need an infusion of dignity and drama in their services of worship which can be obtained through a reverent attitude on the part of those who prepare the setting—ushers, choir and minister."

Dr. W. H. Witham, general Superintendent of the Methodist Home for Children, Williams-ville, is quoted as saying, "I never wear a robe unless I have to. A man can be just as undignified with a robe on as without. I believe the wearing of a robe has been a deterrent to evangelistic preaching in the Methodist Church because it lends itself to scholarly essays rather than forthright preaching."

A Guide to The Bible

A series of 8 books, under the editorship of Harris Franklin Rall, distinguished head of the department of Systematic Theology at Garrett Institute for 30 years, containing about 160 pages and priced at 60¢ each to serve as a GUIDE FOR BIBLE READERS has been announced by Abingdon-Cokesbury Press. Two of the series have been published:

1. "The Books of The Law," by Walter G. Williams, Prof. of Old Testament at Iliff School of Theology.
2. "The Synoptic Gospels," by Montgomery J. Shroyer, Prof. of Biblical Theology at Westminster Theological Seminary.

The series will be especially valuable to ministers and teachers as they will point out the great teaching and preaching values in each portion of the Bible studied; also, in deepening their own personal religious life.

This is not a series of books about the Bible but a guide to the Bible itself. The use of this series will develop a deep acquaintance with the Bible. It shows how God spoke to man and how He speaks to us today through the Scriptures.

Other books in this series to be issued this spring are:

- "The Books of History," by John H. Hicks, Prof. of Old Testament, Perkins Seminary.
- "The Prophets," by Wm. G. Chanter, Prof. of English Bible, Drew Seminary.

- "Poetry and Wisdom," by Elmer A. Leslie, Prof. of Hebrew and Old Testament Lit., Boston University School of Theology.
- "The Letters of Paul," by Albert E. Barnett, Prof. of New Testament, Garrett Biblical Institute.
- "The Acts and Apocalyptic Literature," by Edward P. Blair, Prof. of Biblical Lit., Garrett Biblical Institute.
- "The Fourth Gospel and Later Epistles," by John Knox, Prof. of New Testament, Union Seminary.

Individual Responsibility

"Every social problem goes back to the individual for its solution, declared Dr. Charles Noble, Dean of Hendricks Chapel, Syracuse University, during the closing session of the 4-day institute for Parent-Teacher Associations. He continued, "The only answer to the physical power in the world today is the moral power in the individual. The trouble is not with the atomic bomb, but with the bomber. We can hardly avoid international traffic jams unless we have morally-disciplined people at the controls. Spiritual power is indispensable in an individual if he is to win the moral battles of the generation.

The institute, attended by 248 delegates, was conducted by Cornell's School of Education, its Department of Rural Education, and its Congress of Parents and Teachers; the theme announced "education for peacetime living" was discussed in its relation to the home, school, church, and community.

A youth panel, in which Ithaca high school students were supposed to consider *youth responsibility for democratic living*, furnished what some observers considered a significant commentary on the attitude of young people today. During the 2-hour session, the specially-selected boys and girls on the panel completely ignored the panel subject and discussed what they didn't like about their school and what they want for themselves.—*Mary Nash, Ithaca, N. Y.*

Let Us Build

An appeal to "arise and build", made to the membership of First Baptist Church, Shreveport, La., Dr. M. E. Dodd, pastor, appears in Church Chimes as follows:

Let Us Build

Is it not time to arise and build? Our Board of Directors think so. They voted unanimously for the Building Committee to push on with plans. Our Deacons think so. They voted unanimously to go forward.

Every consideration urges us to go ahead with our building program.

1. Present facilities take care only of present needs and will not permit of expansion.
2. Shreveport's population is growing. Unlimited evangelistic enlargement opportunities are before us.
3. Other building programs are being pushed ahead, business houses, factories, schools and churches. Why should we continue to mark time?

4. We have the grounds paid for and approximately \$200,000.00 cash on hand toward a \$300,000.00 structure. \$50,000.00 can be raised during the erection of the building, and the other \$50,000.00 upon entrance or soon thereafter, thus giving us a debt-free building at the beginning.

5. Present costs are higher to be sure, but that is more than offset by the greater ease with which money can be raised. Furthermore, the longer we postpone building, the higher the cost will continue to rise and the more difficult it will be, money to raise. LET US ARISE AND BUILD.

The First Church Established by Jesus

The First Church in Jerusalem was:

1. A Praying Church; Acts 1:14, 24.
2. A Spirit Filled Church; Acts 2:4.
3. A Witnessing Church; Acts 5:32.
4. A Rejoicing Church; Acts 4:41.
5. A United Church; Acts 2:1, 44, 46.
6. A Serving Church; Acts 6:17.

Let us all work and pray that our church may be like that First Church which Jesus established.—*M. E. Dodd, Shreveport, La.*

Cheapness In The Church

The time has come for us laymen to radically revise our views about the conduct of church affairs. We have got to stop being so cheap.

We have fallen into the awful error of assuming that whatever the church does must be done *cheaply*. If we have a church dinner it must be cheap. If we employ a church missionary, he or she must be inadequately paid. If we employ a church secretary, she must expect to be paid less than she would be paid in a business office because, forsooth, church is less important than business.

Shabby And Dreary

Recently I spoke to a women's mission group. Before the meeting I heard them discussing the need for redecorating the church parlor, where the furniture and draperies were shabby, and the whole atmosphere of the room was gloomy and funereal. The conclusion was

ched informally that the room could not be redecorated because it would cost \$2,000. From the church I was driven to a country club for lunch. There I was shown a new ladies' parlor which had just been magnificently furnished with modern furniture and equipment at a cost of \$7,500. That room must be nicely decorated because it is there that the ladies drink their cocktails. It is only where the work of the church is done that rooms must be shabby and old. Members of a country club will pour money more lavishly than will members of the church. The country club is important. Two cocktails and two dinners at the average restaurant cost \$3.80. The average weekly contribution to the Presbyterian Church is 54¢ per member.

Sue For Indigestion

The next time I am served cold ham and cold slaw and a cold, indifferent tea biscuit at church supper I shall bring a tort suit against the church for the ensuing indigestion. Why do we name the name of common sense do we assume that we may have a very adequate and tempting dinner in our own home, but plan a church supper around baked beans or cole slaw? The average church member would fall into a faint if he were served lamb chops and apple pie a la mode at a church supper. Why? Because things pertaining to the church mediocrity and cheapness are the accepted standard.

Recently a highly competent science teacher, one of our southwestern missionary colleges, had her class interested in the production of penicillin and not only succeeded in producing a substantial quantity of it but turned it over to the medical department of the school where it was actually used in the treatment of certain diseases. This highly competent science teacher, who would easily command \$3,000 to \$5,000 in almost any other field of employment, receives the munificent salary of \$50 per month, plus board and lodging. Our ideas are too low as to the compensation which skilled religious teachers should receive. Is it because we regard religion as less important than other fields of instruction?

Underpaid Ministers

Our ministers are notoriously underpaid. We cling to the absurd fiction that they should, because they are ministers, dispense with the material things of life except food and a little pocket money. Meanwhile we expect our minister to be in our community, to educate his children, to maintain the cultural progress of himself and his family. When shall we awake to the fact that our minister is, and must be, a highly trained professional expert, with numerous special qualifications required of a pastor,

yet we pay him as if he were a truck driver or less.

We are cheap in our giving. At a time of indescribable world need, with millions facing physical and spiritual starvation, we Presbyterians give an average of 9.3¢ per week to all Presbyterian benevolences, including the wonderful work of our Boards. And for current church expenses we give 44.7¢. These figures reflect little real love for our religion or for our church. We ought to support our church better or join another faith to which we can give more wholeheartedly.

We Presbyterians have got to take the job of discipleship more seriously. We must awake to the fact that our religion is the most important thing in life—more important than our business, more important than our homes, more important than life itself. If we once convince ourselves of these things, Christ will get more than pennies and nickels and dimes.—*Wilbur La Roe, Jr., in The Presbyterian Tribune, May, 1946.*

(This article is being reprinted here because it is the viewpoint of a layman, who says briefly and well something that should be said again and again, until the facts are brought home to every American citizen. Wilbur La Roe, Jr. is no professional crusader; he is listed as an elder in Chevy Chase Church, Washington, D. C., attorney, member of the District of Columbia Board of Parole.)

Sunday School Attendance

Samples of beautifully printed post cards, in color, as well as novelty cut-outs, are available from The Standard Publishing Company, Cincinnati. You will find their announcement, with full address in every issue of The Expositor. There are cards and cut-outs for every special event, such as Rally Day, Promotion Day; all of them appealing in message and appearance.

If you have not availed yourself of a recent catalog, and set of samples, write at once to The Standard Publishing Company. You will find practical help for your Sunday School plans, as well as your Daily Vacation School plans. The cost is moderate, and within the range of all who are interested in teaching children the Way of Life.

What Do Negroes Ask of America?

An outstanding Negro leader, Dr. Rufus Clement, president of Atlanta University, lists the wants of his race in this order: (1) Good schools for their children, equal to those of the other group. (2) Equal work opportunities. (3) Justice in the courts. (4) Equal protection of the law, as represented by policemen and other officials. (5) All civic improvements which are provided by public funds for other

sections of the population, such as public health facilities, sanitation, parks and playgrounds, clean streets and the like. (6) The right to vote, on the conditions that apply to other citizens.

What do you think of these requests? Are they reasonable, or otherwise? Could a self-respecting group ask less? Which of them in fairness can be denied?—*The Kentucky Methodist*

Practice The Presence of God

Practice promptness. If you must come late, keep coming by all means, but be patient. the usher will seat you at the proper time.

Practice regularity. Come every Sunday. It is good church discipline to make yourself come to divine worship.

Practice reverence. Cultivate the gracious practice of bowing your head for a moment of silent prayer immediately upon reaching your pew.

Practice worship. Sing the hymns; read the responsive readings; follow the order of service. "They that wait upon the Lord shall renew their strength."

Practice Christian fellowship. Be friendly. Greet cordially those near you at the close of the worship hour.

—*Orva Lee Ice, Minneapolis.*

Parshad Scholarships

Information about "Parshad" Scholarships may be secured from your local council of churches, we believe, as the scholarships are awarded on the basis of state-wide contests, conducted by Church Federations, representing local communities, with a final award to the state winner.

"Parshad" is an American Indian word, meaning "Gift of God." The scholarships are donated by Alfred H. Avery, Malden, Mass., through the United Christian Youth Movement, and are awarded on the basis of service to a Church, Christian citizenship and an essay on "What the Christian Faith Means to My Community."

A Venture in Adult Christian Education

Announced as a "Venture in Adult Christian Education," the Lutheran School was opened on one Monday, at 7:30 P.M., 1080 Main St., Buffalo, New York, open to the public, and conducted for six consecutive Monday evenings.

Courses of Instruction announced were:

1. The Life of Christ.
2. Social Sore Spots of Buffalo.

3. Leadership in Group and Recreation Guidance.
4. Great Men of the Christian Church.
5. How to Teach Religion.
6. Beliefs That Matter.

We have no specific information about the treatment of the subjects announced. However, a brief review of the subjects would lead to feel that each one "covers considerable territory" for one session.

Groups planning such a course of study may well take into consideration that many adults are interested in studying "about religion," but they are interested in studying "THE RELIGION" bequeathed to man by Jesus Christ. They are interested in having it applied to their own needs. Again, while few men would feel competent to instruct a group on the subject, "Great Men of the Christian Church" in one session, and fewer would feel competent of absorbing or interpreting such instruction, many would be interested in learning how ONE great man of the Christian Church (Bonafice, Chrysostom, Brother Lawrence, Livingstone, Wesley) applied Christ's teachings to his own life, thus becoming great in spiritual power through Christ, which in turn may show us how to do likewise. Laymen are seeking knowledge of Christ. HOW they can learn to know Him, and HOW to become like Him.

When a man plans a trip to New York, he seeks specific information about means of getting there with the least expense, the shortest time, and in greatest comfort, all relative, and he makes his decision on the basis of the concrete information before him regarding the 3 items. He is not interested in the history of New York, but he is anxious to know where he will live, how much it will cost, and how he can get about. Further, he wants to know how to attain his specific objective, whether he goes on business, for information, or for pleasure. When he has that information, he feels comfortable about buying a ticket to get there. Can we learn to apply these practical rules to our teaching of the Christian Religion? Actual acceptance of Jesus Christ as our Saviour can become a man's business in life; it can revolutionize his whole life pattern, and give him lasting comfort and pleasure today, as well as in the coming life. Placing ourselves in the hands of God, resolved to do His will, will cure many a man's heart trouble, and nerve disease.

Information on Books

"I read information about 2 books I desired to buy, but lost the clipping, and wonder

can publish the answers, or tell me where to look for it. The books are, *Young People's Prayers*, and *Black Metropolis*."—A. G. B., *Naba*.

"Young People's Prayers," by Percy R. Hayard, \$1.50, may be secured from Revell Company, 158 Fifth Avenue, New York, or your local book store. "Black Metropolis," by Clair Drake, Horace R. Cayton, \$5.00, is a study of Negro Life in a Northern City, published by Harcourt, Brace & Co. Your local library will likely have it for examination, your book store will order it for you. Both reviews were printed on pages 21 and 22 of Federal Council Bulletin, February, 1946.

Dedication of A Home

Emphasis directed toward the importance of the home in building a spiritually strong and fruitful nation, especially now during the untold home conditions, resulting in greatly increased numbers of broken homes, and unright, undisciplined, and uncared for children, has focused the attention of Christian leaders on the need for fervent prayers and dedication on the part of those establishing new homes, re-dedication on the part of those who may have strayed from their solemn promises. Character and reverence for life and fellowship of God and man are built in the home; this is interpreted in and through family life. Children have no other place to learn to know God.

A house is built of bricks and stones, of sills and posts and piers,
but a home is built of living deeds that stand
a thousand years.

A house, though but a humble cot, within its walls may hold
a home of priceless beauty, rich in love's eternal gold."

To dedicate means to set apart for a specific purpose, that which we hold dear, and we resolve to devote our energies toward attaining that purpose for which it is created.

Purposes to which a home may be dedicated: "And the officers shall speak unto the people saying, What man is there that hath built a new house, and hath not dedicated it? Let him come and return to his house, lest he die in battle, and another man dedicate it." Deut. 20:5.

The home is the cradle and refuge for family life; a place to learn the meaning of the Golden Rule; a place to refresh body and spirit; a place to learn discipline and its application to living; a place to practice the philoso-

phy of giving, more than we expect; a place to learn how to accept responsibility for the happiness and welfare of those who help to make up the home; the place to learn about the love of God, as reflected in hourly routine; the place to learn HOW to be a good citizen by putting into action that which we learn. A place to build fortitude, character to withstand the demands of life; a place to build memory, to use as a foundation of all our actions.

America is dependent upon its homes; the world is dependent upon America; the bulwark of all worthwhile plans and attainment depends upon how well the American home interprets Christ in its functioning, and in turn to the functioning of the affairs of men throughout the world.

The outward expression of our knowledge and appreciation of Jesus Christ, our acceptance of Him as our hope of Everlasting Life, is regular attendance at worship services in the house of God, and accepting responsibility for the maintenance and functioning of the Church as good stewards.

* * * * *

In preparation for the dedication service, close friends of the family are generally invited, there is a small dedication plaque, either metal or wood, bearing whatever inscription chosen by the family. One suggested is: "This home is dedicated to the spirit of Faith, Hope and Love, rooted in Jesus Christ, our Redeemer, and the Holy Spirit, our Guide and Counsellor."

Each member of the family is asked to add to the service by saying something regarding the meaning of the home to him or her, and prayers are offered by those requested. Of course, the father and mother of the family will have the chief role.

Each person present is asked to bring a token in the form of twigs, or kindling to add to the "hearth-warming" fire, a part of the service.

* * * * *

Pastor: History tells us how man through the ages has learned to build more adequate shelter to withstand dangers, discomforts, and provide a place to rear a family,—from the cave in the hillside, without light, to our present manner of living. Man's desire for light, warmth, and beauty as a part of his home life has led him to develop many conveniences generally accepted without much thought or appreciation. The growth of man spiritually has decreased the dangers of primitive life, and today we accept the family next door as friend and neighbor, rather than po-

(Continued on page 303)



THE PULPIT



THE BOLD AND THE BRAVE

S. EDWARD YOUNG

Matthew 11:12 "From the days of John the Baptist until now, the kingdom of heaven exercises—its force and those who exercise force capture it" (Otto)

I SUPPOSE that, to many unthinking people, this is the testing question concerning the Christian life, "Are you meek enough to be a Christian?"

Involved is the common assumption that what should characterize a good Christian is his meekness, mildness, gentleness. "Are you meek enough to be a Christian?"

Now conceive of the Christian life in such terms and obviously it will not do in our time. We are up against mighty problems that sweep down upon us like panzer divisions. It would be downright silly to come out against them armed only with a pea-shooter kind of meekness.

This is a world calling for strong men. We live in the greatest crisis in human history. Men have faced before a choice like this, this course or suffering. They have never faced before this alternative, this course on the one hand, or extinction on the other; a whole world blown into a mass of rubble. We are indeed so conscious of the tragic possibilities of our day that even though we have won a great victory our contemporary mood is not one of elation, but of fear. Fear in giant form is clattering across the hearts of men. Of one thing we are sure, it is no hour for a Caspar Milquetoast. The kind of life he represents holds no appeal for us. We cannot believe it is the way out of our troubled day. If that kind of meekness is what Christianity stands for we will have none of it.

But is the salient question of the Christian life, "Are you meek enough to be a Christian?" The more one studies the teachings of Jesus the more certain he is that the real question is this: "Are you bold and brave enough to be a Christian?"

East Aurora, N. Y.

To be sure the King James version quotes Jesus as saying "Blessed are the meek." Moffatt translates it "Blessed are the humble." Perhaps the best translation of all is "Blessed are the teachable." At the opposite pole are the arrogant, the self assertive, who will learn nothing, because they are convinced they know it all. To be sure their lives are unblest. Their arrogance draws a curtain down so that the sunlight of new truth cannot get into the darkened chambers of their minds.

In any event if Jesus meant meekness in our sense of the word He often contradicted Himself. For example there is His teaching about the Kingdom of heaven. Rudolph Otto translates the twelfth verse of the eleventh chapter of Matthew in this wise. "The kingdom of heaven exercises its force and those who exercise force, capture it." We are not concerned now about what Jesus meant by the Kingdom of Heaven, life after death, or a society on earth in which God's will is done, or spiritual power within a man. The point for this sermon is, whatever the Kingdom of Heaven is, we capture it by force. "Those who exercise force capture it." Nothing meek and mild in the modern sense of these words, about that.

On another occasion Jesus said "Seek and ye shall find, knock and it shall be opened unto you." But seeking and knocking are adventurous words, brave and bold: door mats do not seek or knock.

"If thy right eye offend thee pluck it out." "He who puts his hand to the plough and looks back is not fit." "Strive to enter through the narrow gate." "Leave the dead to bury the dead and come follow me." So—these are the qualifications of a Christian, not namby-pamby, no man "with a chocolate eclairs for a backbone" can qualify.

What confuses us in this whole matter, you see, is our muddled thinking as to the essence of strength. We often think of it in terms of material power. Joe Louis is a strong individual. United States with its wealth, its abundance

material resources and manpower, is a strong nation. That is to say potential brute force is the essence of strength. Aye and measured in such terms many a Christian is weak, and Christ Himself stumbled from exhaustion on the way to Calvary, and they had to get another to carry His cross.

But what a superficial definition of strength, brute power is. I have seen strength before which I stood in humble awe and it inhabited the frail body of a little woman plagued and racked by one illness after another. The smile on her face told of how much strength she had. It was a spiritual strength and for greater strength, compelling strength, nothing can surpass spiritual strength. Brute power cannot touch it.

This was the strength of Savonarola, the teacher of Florence, in the days of the Medici, that corrupt ruling family. They had the brute power, but Savonarola had all the spiritual strength. To be sure they killed the preacher of Florence but his spiritual power contributed to the downfall of the Medici. In terms of brute strength perhaps Savonarola was meek and mild; but any Florentine of that day would have been dead long if he had said of Savonarola, "Here is a man of no strength."

So, too many of us have misunderstood Jesus. We talk about "Gentle Jesus meek and mild." We do that I suppose because there is no brute power in Him. He was kind and not ruthless, unselfish and not self centered, and we mistake that for being meek and mild and spineless.

Of course that is nonsense. Had He been meek and mild and spineless the Pharisees never would have thought Him dangerous enough to crucify. Besides you cannot describe Jesus as meek and mild a man who shook the civilization of His day to its roots and caused such a transformation in world history that we now reckon all history in terms of "before Christ's birth and after it." That isn't the influence of a weak man but of one surpassingly strong.

This then is the first thing we can say about the Christian life. It is no advocate of spinelessness. It is a gospel that comes hauntingly down into a man's heart and asks, "are you bold and brave enough to be a Christian?" So it's not brute strength we are calling for but a deeper, greater strength, the spiritual strength of a Savonarola, the spiritual strength of Christ.

Let us illustrate this truth by the situation that confronts contemporary America. Measure America in terms of material power, potential

brute force, and we are the strongest nation on the face of the earth. And yet who believed in his heart we are a strong nation now? On the contrary we are increasingly conscious of our weakness. Every commentator is harping on it. The trouble is that true strength is a matter of faith, vision, courage, boldness and these are the very things we lack. We are spiritually confused and confounded, not knowing which way to go. All our factories going full blast cannot repair that weakness. Only new spiritual boldness and bravery can do it. See then, this is a day calling for strong men, therefore Christianity is not able to cope with it? On the contrary this is a day calling for strong men, therefore Christians, who, by faith, march where the strong armed but spiritually timid fear to go, such Christians alone are capable of dealing with this hour. They alone exercise the force that can succeed.

In the second place we know that the Christian faith is bold and strong and not meek and mild because it is so realistic.

The characteristic of the timid soul is that his faith runs to extremes.

We have our macabre optimists among us today parading about with a cheery conviction that somehow everything is going to come out all right. The staggering problems confronting our post-war world roll off their minds like water off a roof. They whistle merrily when the hour calls for thoughtful debate. That is being meek and mild.

The faith of a Christian is stronger than that. It faces the facts of life from a history that begins with a cross. It knows that the world is often out of kilter, that truth is often on the scaffold and wrong upon the throne. It is no ragamuffin whistler chirping his care-free way along. It is a man on his knees, a storm all about him, yet his face uplifted to his God. That kind of faith cannot be characterized as meek, mild and sentimental. It is the faith of a strong man, bold and brave. "Are you meek enough to be a Christian?" No that's not the true question, but rather "are you strong enough to be a Christian?"

Over at the other extreme is the pessimism of the timid soul. He is easily discouraged. He is the man who cried, when Russia walked out of the Security Council meeting, "we will soon be at war." He is the man who is always ready to surrender this world to the forces of evil whenever there is the slightest setback to mankind's dreams. Yes he is meek and mild even if he calls himself a practical man.

The faith of the Christian is made of sterner stuff. Facing adversity realistically, he never

can quite yield to despair because he turns to that Power outside himself that so often throughout history has confounded the pessimist and will again. This is how the report of the recent Federal Council of Churches at Cleveland, puts it. "Christians are not bound by their limitations. Through God's Grace we can find spiritual resources beyond ourselves. In our great need we can break through the chains of past failure and become new persons in Christ." Are you meek enough to have that kind of faith? No, that's not the question. Such faith doesn't spring from meekness. It springs from a heart that is bold and brave. Are you bold and brave enough to be a Christian?

Then bring this whole matter down to its personal application. I am thinking now of some one here this morning who is troubled about his faith. Somehow it lacks vitality and perhaps he has said to himself, "The trouble with me is that I am not meek and mild enough to have a real faith." To him I say perhaps the actual center of your trouble is that you are not bold and brave enough. Militant about your patriotism, forceful about your business, unyielding in your prejudices, you are far too docile and spineless about your Christian faith. A few years ago, the Archbishop of Canterbury invited all the clergy to have in their individual parishes what he called "a quiet time." From one rector he got back this answer: "Your Grace, what my village needs is not 'a quiet time' but an earthquake." So too, when something is wrong with our Christian faith, we perhaps diagnose it falsely when we think we need "a quiet time," more meekness and mildness. What we actually need is an earthquake, a faith that shouts, that dares, that adventures, betting its life on God, on the Sermon on the Mount, on the Cross of Christ and burns all other bridges behind it. The other day I saw a house standing on a great divide. The water on the northern end of the lot on which the house stood ran down to Lake Erie—down Niagara Falls and the Saint Lawrence to the North Atlantic. The water on the southern end of the lot found its way down into the Ohio, down into the Mississippi, down into the Gulf of Mexico. Life too, is like that. It comes to its great divides. Here are our choices: this way to brave and bold Christian adventure, that way to losing oneself in a materialistic godless world. These two choices are not very far apart, up there at the great divide but their consequences are as far apart as the North Atlantic from the Gulf of Mexico. The qualities a man needs up there at the great divide, if

he is to make the right choice, are not meekness and mildness, but a stout heart and a strong faith. No, never say, "Are you meek enough to be a Christian." For the salient question is "are you strong enough?" "The Kingdom of Heaven exercises—its force and (only) those who exercise force capture it."

Make us ready, O God, for the great adventure of living. We do not pray for immunity from risks. We pray for courage to face risks. We do not ask to be saved out of this world but for strength to ally ourselves with the saviours of the world. Hear us then in the name of Jesus Christ our Lord. Amen.

AT YOUR OWN DOOR

(Baccalaureate)

PAUL R. KIRTS

THE other day while I was at my desk planning what I should say to you, my friends, the landlord of the apartment house where I live called me out to show me a corner where I might have a garden. As I helped him clear away some remnants of lumber that lay on the ground, he told me how he had used odds and ends of material left over from remodeling the apartment house to convert a garage at the rear of the lot into a small apartment house. This salvaged material had been sufficient for the job, he said.

"That is just what I am going to say to the graduating class at Clayton," I said to him. "I am going to tell them to use what they have." And I gave him the two texts that I had chosen: First, the question that Jehovah asked Moses, "What is that in thy hand?" and second, the question which Elisha asked a widow, "What hast thou in the house?" Moses had nothing but a rod, the widow nothing but a pot of oil. After taking inventory, these were all the resources they could report. Yet with their little, God worked miracles.

What can be accomplished with our own resources? Perhaps it may seem strange that on this high day any word of caution about being too ambitious should be said. You are familiar with the story of the late Dr. George Washington Carver, a Negro born in slavery who by incredible hardships managed to secure an education and who, later on, was invited

Miles City, Montana

Booker T. Washington to a place on the faculty of Tuskegee Institute. He found no laboratory when he arrived, but he and his students went out into the back alleys and searched trash piles, collecting old bottles and bits of rubber and wire, and other odds and ends. With these he built laboratory apparatus. From this laboratory, later replaced by a new one, he taught the entire South, thus liberating the region from the one-crop system which has spelled agricultural impoverishment. How he began his work Dr. Carver tells us. "I went into my laboratory and said, 'Dear Creator, tell me what the universe was made for?' The Creator answered, 'You want to know too much. Ask for something more of my size.' Then I asked, 'Dear Creator, tell me what man was made for.' The Creator replied, 'You are still asking too much. If in asking you will cut down on the extent of my will improve the content.' So I asked, 'Dear Creator, will you tell me what the peanut was made for?' 'That's better,' said the Creator. 'What do you want to know about the peanut?' 'Well, Dear Creator, can you make milk out of the peanut?' 'What kind of milk do you want, good Jersey milk or condensed house milk?' And I answered, 'Good Jersey milk.' And then the Creator taught me how to take the peanut apart and put it together again. And out of the process we have made the peanut yield printer's ink, soap, butter, shampoo, creosote, vinegar, instant coffee, rubberoid compounds, dyes, dandruff cure, salads and wood stains." When Dr. Carver asked a question that was within the bounds of possibility, he went to work with God's help to answer it. At the Founder's Day exercises ten years ago Dr. Emmett J. Scott said of Booker T. Washington: "He had great enthusiasm for the possible." The same could be said also of Dr. Carver, who for nearly forty-five years taught and experimented at the school of which Dr. Washington was the founder. From the common, ordinary peanut this sequestered scientist made 285 useful products. From the lowly sweet potato he made 118 products, among them flour, meal, starch, lily paste, vinegar, shoe blacking, ginger, rubber compound, chocolate compound, molasses, wood filler, caramels. From the plants of the earth he made non-fading paints and pigments. From worn-out, sandy soil he produced paying crops.

Dr. Carver won success, honor, and fame by doing the things at his own door. He could have been wealthy, too; years ago he declined an offer of \$100,000 a year as

a researcher in Thomas A. Edison's laboratories. The secret of his success was that he made the most of what he had.

This tireless and devoted worker had great enthusiasm for the possible. If you will take the word "enthusiasm" apart you will discover something that goes beyond mere human effort. The word means "to be inspired or possessed by the god." One who carried on an interesting correspondence with Dr. Carver once asked him for a message to a graduating class which he was to address. Listen to what this scientist, philosopher, scholar, artist, and dietitian wrote in his own handwriting:

"I know of no suggestions better for young people than the slogans which have and are yet guiding my life (imperfect as it is). Prov. 3:6 'In all thy ways acknowledge Him and He shall direct thy paths.' Phil. 4:13 'I can do all things through Christ which strengtheneth me.'" See how Dr. Carver felt himself to be an instrument in God's hands. God was using him to do something that would help others to live a richer, fuller life. And the realization that he was God's agent made him humble.

We started out by saying that as we take inventory of our resources we need to be on our guard lest we ask too much of life. Longing for things beyond our grasp can be wasteful. What is essential for us now is to determine the tasks commensurate with our abilities. The idea of hitching your wagon to a star is well enough in its place; it may be damaging when misapplied. By overreaching, a man may spend his time in fruitless effort. Repeated failure to reach the unattainable may result in a sense of inferiority and a state of futility. How may we avoid this error? By making a modest assumption of our abilities.

"What is that in thy hand?" What is at your own door? Russell H. Conwell, preacher, college president, lecturer, went up and down the land asking people in effect this question, trying to make them quit looking into distant fields by directing their attention to the possibilities that lay near at home. How he inspired young men and women by telling of those who had won fame and fortune and character by doing the possible is a fascinating story that needs to be told again and again.

After the Civil War, in which he had served as a colonel, Dr. Conwell was called to the Baptist Temple, in Philadelphia. One day a young man came to his study and told him that he wanted to prepare for the gospel ministry. He was employed and wished Dr. Conwell to tutor him in Latin in the evening. A time was set to begin, and the young man

brought two others with him. Out of this small beginning grew Temple University which, during Dr. Conwell's own lifetime, expanded into a great institution ministering to thousands of students, who, like the first, were employed and sought opportunities for higher education. This school is continuing to meet the needs of such students by arranging schedules to suit individual requirements.

One of Dr. Conwell's assets was the ability to lecture, an asset which he used to the financial advantage of Temple University. One lecture which he delivered six thousand times was entitled "Acres of Diamonds." It was made up of the stories of men and women who had achieved success by exploiting the resources that lay near at hand. From start to finish it told how ordinary people like ourselves had made the most of what they had. It was my privilege to hear him deliver this lecture near the close of his long and useful career. Now that the voice of this great man is stilled, I pass on his inspiring message to you: Discover the diamonds at your own door.

One day at Goucher College a little junior girl brought back a borrowed book. She was pink-cheeked with excitement. "That's the most fascinating stuff I've ever read," she told the woman professor who had put it into her hands. The book was entitled "Physiological Chemistry." The girl was Florence Seibert, who had seen vistas opening before her as she scanned those pages over which other students had wearily yawned.

That was more than twenty years ago. In her laboratory in Philadelphia she waged a brilliant war against tuberculosis and, a few years ago, was called to Buffalo to receive the Garvan Gold Medal for significant achievements in her field.

Sitting in her office at the Phipps Institute in Philadelphia, the quiet little chief of the laboratory activities smilingly admitted that there are not enough hours in the working day.

"If I have any extra hours," she remarked, "there is always some problem connected with my work which I may be able to figure out if I put my mind to it. So I do."

Each is endowed with some native ability that can be developed and used for good ends. Happy is he who lets his light shine! During the late war, when the saving of power in civilian consumption was being emphasized, there appeared a victory lighting idea: How to get more light from the lamps you have. The suggestion was made that citizens should keep their lighting equipment clean. It was then estimated that clean reflector bowls, lamp

bulbs, and shades give from 20 to 50 per cent more light. Here was an idea within the grasp of every householder and housewife that held great possibilities for the effective prosecution of the war.

The Kingdom of heaven is so slow coming on earth because its citizens fail to do what they can. They lack enthusiasm for the possible. Note Jesus' commands. Do He ask too much of us? "Follow me." Sure all can do that. "Come unto me." We can do that. "Go . . . teach." Either we can go ourselves or we can help others to go. And that the Master asks is obedience to His will and the willingness to be used.

The great need of the world is for ordinary men and women to recognize what wonderful means of blessing the Father has placed in their hands; then we are to use them for the good of humanity and for the glory of God. Seeking after Him does not take us far afield. Right at home we may find that heaven's communion which purifies and strengthens us for whatever lies ahead.

We may not all be orators, but we can give the soft answer that turns away wrath. Putting a kindly inflection on a command does not cost a business executive much effort, but how those who work under him do appreciate it. Good will is thus created in a sphere of life where such a spirit is greatly needed.

One of the glories of Christianity is that it spreads among men through small, unremembered acts of kindness. The Kingdom does not come by spectacular campaigns in which high-pressure methods are used. Those who have caught the spirit of Jesus, who know that serving is better than being served, will in simple ways seek to express His love. Blessed are they whom the Master can commend, as He commended the woman in the house of Simon, "She hath done what she could"!

"Grit"

Over in Scotland there once lived a stout, busy youth who was known among his neighbors as the "grit bare-legged laddie." One day he called upon the village school master and said: "I want to attend your evening school."

"And what would you wish to study if I came?" the teacher asked.

"I want to learn to read and write."

The master looked into the lad's face, shrugged his shoulders in a knowing way, and said: "Well; you may come."

The lad could not see into the future, nor had any dreams of greatness. He had only a great desire to know. He was eighteen years old then and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth. He was George Stephenson, became the great railroad engineer.—*Sunday School Evangelist*.

THE BIG THREE OF CHRISTIANITY

ROBERT A. MOORE

N that classic piece of Christian literature, I. Corinthians, the thirteenth chapter, we find the most noble summation of the basic elements of the Christian faith in the New Testament. "Now abideth Faith, Hope and Love, but the greatest of these is Love." The author was not writing idle words for the sake of beauty, when he penned these lines. Each of these elements, Faith, Hope and Love were included because he had learned they are the essentials of the Christian faith. Nor did he use the phrase "But the greatest of these is Love," as a mere literary expression.

Paul learned the essential truth of the Christian faith by the most difficult road in human experience. The road, from the worst hater of the most feared persecutor of Christianity to the exalted leader and evangelist of the faith, was a stormy and difficult one which literally left its scars upon him for the rest of his life. It gave Paul a strong and clear insight into the essential elements of the Christian faith which very few other men have had. Thus, when he wrote, "Now abideth Faith, Hope and Love, but the greatest of these is Love," he was doing far more than expressing a mere rhetorical conjecture. He was writing out of the depths of his own stormy experience, of the Christian Way of life.

Why did Paul come to see these three elements as the essentials in the Christian Way of life, and why did he give Love the place of pre-eminence?

Faith

When Paul was converted from Pharasaic Judaism to Christianity he discovered one element of his former religion carried over into the new one. This was the element of Faith. He learned that even the Christian faith did not explain all things and there was much of which he could not know but had to depend on faith.

Being human, we can never fully comprehend the totality of knowledge within the scope of our finite wisdom. No matter how much we know there is always a larger area of the unknown than that encompassed in the area of the known. We are definitely limited in our comprehension and retention of truth and reality by the limitations of our humanity. At its best, our knowledge is fragmentary. Therefore, we can never hope to know all that we may wish to about God and His

tion, N. Y.

wisdom, for His, being infinite, does encompass the whole truth. His ways and our ways are not the same—we are finite and He is infinite. Yet, we must, as Christians, live on the basis of the whole truth. To some this may sound like an impossible demand—to live on the basis of the whole truth, when by the nature of our humanity, we are so limited that we can never know the whole truth. But it is not nearly as impossible as it may sound. In the revelation of Jesus Christ we have the whole truth revealed to us in such a manner that we can live by it. But though we have the truth revealed to us in Him, we cannot prove to the satisfaction of our finite minds all that which He has revealed. Some of it we must accept on faith.

Faith is the trust we place in the rightness of God's wisdom even though we cannot prove all of it, or even comprehend all of it. Faith is venturing out into the unknown, trusting in God to direct us safely. For example, we cannot prove immortality, yet to be Christian we must live our lives fully aware of immortality. The act of Faith is perfectly exemplified in the words from the Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Great God! behold my reason lies

Adoring: yet my love would rise

On pinions not her own:

Faith shall direct her humble flight,

Through all the trackless seas of light,

To Thee, th' Eternal Fair, the Infinite
Unknown.

—Isaac Watts.

Faith is one of the three great elements in the Christian Way of life. Paul saw this and listed it first—"Now abideth Faith . . ." But it is not the greatest of the three. Faith is needed only as long as we are limited by the finiteness of our humanity. When we have cast off the limitations of the mortal and have put on immortality, we will not need faith, for then we shall know the unknown. Paul puts it this way, "For now we see through a glass, darkly; but then face to face: Now I know in part: but then shall I know even as also I am known." Faith leads us through the unknown to the door of eternity, but at the doorway it bids us enter without it, for it must remain in the finite where it is needed.

Hope

One of the new elements Paul found in The Christian Religion was Hope. As a Hebrew and a Pharisee, he had been compelled by his convictions to depend for salvation on his exact obedience to the Mosaic law. But Paul was honest enough with himself to realize, if his salvation depended upon his righteousness as measured by the standard of the law, he was a miserable failure in his search for salvation and there was no hope of achieving it. Constantly haunted by his failure to achieve the hope of salvation Paul was always in a state of emotional frustration.

This sense of "lostness" partly explains Paul's zeal in the persecution of the Christians. Wherever he met them he saw in their faces the radiant joy of the hope of salvation which they claimed to achieve, and which he had been unable to attain by the law, no matter how hard he tried. Had he not seen that hope glow in the face of Stephen, even as they stoned him to death? Why should these people have this joy while it was denied to him, when they had undergone none of the severe disciplines to which he had subjected himself in order to have it? The fact that they did achieve that hope of salvation which Paul longed for with all his heart antagonized him, especially since they did not reach it by the "right way" as he saw it, and he became more and more determined to stamp them out.

But when, on the way to Damascus, Paul was converted to Christianity he discovered the secret of their hope which gave them such radiant joy, even in the face of death. He discovered that the secret of their radiant hope was in their complete trust in their Lord, Jesus Christ. They did not depend upon obedience to the law for their salvation. They admitted openly before God their sinfulness and unworthiness—a fact Paul as a believer in the law dared not admit until he became Christian, because if he admitted his guilt all hope of salvation by the law was gone. Having admitted their guilt, they trusted their belief in, and faithfulness to the Lord Christ to win a pardon for them, and they had His assurance He could do this since He paid the price on Calvary. They thus had a hope which filled their lives with a radiant joy of an abiding fellowship with God.

Having learned this, Paul naturally included Hope as one of the three big essentials of the Christian Way of life. One would think, since this Hope brought such deep satisfaction to his tortured soul, he would have called it the greatest; but he did not. He realized that Hope, like Faith, is an agent of help to mortal

man and is needed only as long as he remains under the limitations of the finite. When we put off mortality and put on immortality that hope which served so well in the mortal life will be a completely accomplished fact. Hope, like Faith, is an agent to lead mortal man into the doorway of eternity, but it too must leave us at the doorway of immortality and return to the earth where its work is needed, "... when that which is perfect is come, then that which is in part shall be done away."

Love

The God that Paul knew as a Hebrew was a God of law; a stern uncompromising judge who exacted justice without mercy. But when he became a Christian he discovered that God is a God of love. He learned that although God is the judge, He is the kind of a judge who loves the penitent sinner who stands before the bar of justice, condemned by the law so much that He (the judge) leaves the sinner in an exalted place, takes the place of the sinner and pays the price of his penalty. He came to realize the full meaning of the cross. Whereas, when he was a Pharisee the cross was a symbol of shame to Paul, when he became a Christian it became the symbol of salvation and honor. God so loved the world He was willing to suffer the shame, humiliation and pain of the cross in order to provide a way of salvation for all men who would take it. This was the great revelation of Christ to Paul. The love of God for man and the love of man for God brings them together in a great act of reconciliation. Therefore, naturally, Paul included in the three big essentials of the Christian Way of life the element of Love. But he goes farther than merely including it; he elevates Love over Faith as the greatest—"... but the greatest of these is love."

To realize why he did this, you must understand the kind of love Paul was writing about. He was not writing about human love. Human love is possessive. Human love always has self at the center of its radius. Human love always has in it the fulfillment of desires. It is always reaching out from the lover to seize that which it loves in order to possess it. It is essentially a selfish love. This is not the kind of love Paul was thinking of when he wrote, "... but the greatest of these is love."

He was writing of God-like love. Whereas human love is possessive, Divine Love is selfless and sacrificial. God's love is such that it stimulates Him to give Himself for the object of His love. Thus, we see God sacrificing Himself on a cross for mankind—the object of His love. Once in a while we see

tion of the God-like love incarnated in individual, but it is always a reflection of God's love and is never an innately human love. It is this higher love, the love that sacrifices itself for the sake of that which it loves, that Paul speaks of when he writes, "but the greatest of these is love."

It is our failure to recognize this distinction between human love and Divine Love that makes many a would-be Christian unfit for the Kingdom of God. We love God because we want to possess Him for ourselves. We love Him because we want His favor and want to comprehend all the blessings we can from Him for ourselves. We love God because we want to save ourselves. This is only human love, not Divine. I do not mean to say that all human love is evil; but it is human. If this is as far as our love of God goes, we have not yet risen above the earthly nor appreciated that greater spiritual insight which will open the doors of eternity for us. True Christian love is a Divine love which says, "Because I love for Thee, O God, I am expendable, my sacrifice is too great if it will help Thee to please Thee." It is only when we have a love of God such as this that we will be able to love our fellow men, both friend and foe, with a God-like love; and follow the Christian injunction for brotherhood—because the God of love expects it of us.

This is the love that is greater than Faith and Hope. It is greater because it is not a partial Faith or Hope but an infinite bond which binds the heart of man and God together in an indissoluble relationship which defies time and space. Love such as this is greater than Faith and Hope because whereas Faith and Hope are the mortal instruments of man by which he reaches out and touch, if possible, the hem of the garment of the partly known, unseen God, this Divine Love leaps across the chasm that divides finite man from the infinite God and takes the soul of mortal man into the presence of the God whose essential nature is Love. Love makes it possible for God, the creator, and man, the created, to meet across the vast gulf which divides them in the warm handclasp of intimate friendship. Love is the greatest of "these three" because it originates from the very nature of the infinite God. It is given birth in the heart of man and returns from him to its Divine Source, bringing with it the soul of that mortal in whose heart it lives. Doubt may overshadow Faith and Hope may become confused and dim because of fear, but this Divine Love never fails. "Now abideth faith, hope and love, but the greatest of these is love."

LIFE BEGINS IN CHRIST

FRANCIS WILSON

Text: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

JESUS stood beside Jacob's well in Samaria and opened the eyes of a sinful woman to the eternal qualities of life. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jesus again was revealing the truth of God given in the proclamation of John that "in Him was life."

"I am come that they might have life, and that they might have it more abundantly."

Life Is Dynamic Existence

What is life? When do we possess life? When do we begin to live? Webster tells us that "Life is conscious and intelligent existence." When do we first begin to exist consciously and intelligently? As a babe first seeing the light of day? Hardly consciously, and certainly not intelligently. As a child abounding in energy and inquisitive curiosity? Consciously, to be sure, but how intelligently? As a young person or adult going into the serious business of earning a livelihood? Again there is consciousness, but not always with intellectual discernment and understanding.

When does life begin? Somewhat facetiously, as we approach middle age, we like to say that "life begins at 40."

Life begins for a person only when that person is reconciled to God, through the atoning power of Jesus Christ. To know God is to live. Life begins in Christ. "And this is the record, that God hath given us eternal life, and this life is in His Son." There is no real life outside of God.

The other day some boys took me to a lonely spot in the woods where two years ago an Army B-29 had crashed, killing the pilot and five other fliers. Early this spring a forest fire had levelled trees and all vegetation in black destruction. Everywhere there was bleak desolation. Apparently life had been utterly destroyed by the fire. And yet through the black ashes there were beginning to appear the first shoots of new green life. God was bringing life once again from the dead, attesting

Uxbridge, Mass.

that He holds the quality of life in His hands. God is life, and we have life only as we have God.

The whole mission of Jesus' coming to earth was to bring men to life. "I am the life," He said. "I am come that they might have life, and that they might have it more abundantly."

Life is the positive quality of dynamic existence. To have life is to be — to have present existence consciously and intelligently. Life is not a future goal; life is a present attainment.

Religion Is Also Dynamic

Just as life is the positive quality of dynamic existence, eternal life, the precious promise of God to all who will accept the Lord Jesus Christ, is a never-ending quality of dynamic existence. We are in error when we think of eternal life only in the future tense. Eternal life not only will be, it is!

Eternal life for the Christian believer is a never ending fellowship with God. If, through the grace of God, we are saved, then eternal life is ours now. Eternity is from everlasting unto everlasting. There is no beginning and there is no end. Time, in the sight of God, is; it never started, it will never end. We are in the midst of eternity now. Now is a part of eternity and, for us, a most important time.

If, through our faith in the Lord Jesus Christ, God bestows upon us eternal life, the benefits and blessings which accrue to the possession of eternal life begin to be ours here and now. Salvation, while it results in deliverance from the wrath to come, is given to a person so that he may have life. To know God is to live. If you are looking for life, the way to obtain it is through Jesus Christ.

The true test of religion is whether or not it will enable a person to live. True religion is a way of life, not a way of death. Somehow there has been a great deal of death injected into our religious thinking. Jesus talked not of death, but of life. Jesus came not that men might be able to die. He came that men might have life and have it more abundantly.

Somehow, there has been thrown about religion a sense of dread and dreariness, until many people have come to shun religion as a mantle of death. But true religion is life, not death. The ministry of Jesus was given to the good news that God loves men so much that He has provided a plan of salvation whereby they need not ever die, but might live eternally. The Christian faith is not a shock absorber to ease the dread of death. Instead it is the good news that Jesus, the Son of God, came to bring life so that death has no meaning.

If, therefore, you want a test for your religion, search it to see if, through its daily

practice, you are able to live a fuller, better, more abundant life. True religion is the fitting of a person for life, a life that begins in full acceptance of God, and continues endlessly through obedience and devotion.

Jesus Calls People to Life

Jesus, then, calls people to life. He offers all who will believe, a life that is full and abundant. His gospel is a liberating force that gives freedom to life — freedom from freedom from fear and doubt, freedom from evil habits, freedom from spiritual death. This is the Christian life that is free, and the sin life that is in bondage. I hear so many people talking about the things they have given up in order to become Christian. My own personal testimony is that I have not given up anything to follow Christ, I have gained the riches of God. You don't give up anything when you leave a penny to gain a \$100 bill. Everything I possess, material and spiritual, has come from me out of the abundant goodness of God. "Yea, I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

To become a Christian is to live. To be a Christian is to be. Every person under conviction of sin and his own unworthiness, when faced with the reality of Jesus and His gospel of salvation and redemption, must answer the question that burns in the deep yearning of the soul — the query of Hamlet of old: "To be or not to be, that is the question."

For the thing that makes you a Christian is not what you say. If it were, it would be too easy to learn to say the right things at the right time. The thing that makes you a Christian is not what you do. If it were, it would be too simple to school yourself to do the right thing at the right time.

No, the thing that makes you a Christian is what you are. A Christian is a sinner made over through the grace of God. You are not a Christian, spiritually created and spiritually born, through the power of God. It is who you are — made so by the atoning shed blood of Jesus Christ — that gives you spiritual life. You are indeed a creature redeemed unto life.

You have not lived if faith in Jesus Christ is not yours. For salvation is the power of God to re-make, re-mold, re-create the human soul, the human heart, the human mind, so that a person can live, both here and now, and in ages to come.

Christian Living Is Victorious Living

The Christian gospel will bring to you life and life more abundant. Jesus can open up new vistas of real living. In Him is

ness of life; in Him are unfolded the glories of God in reality and in abundance. In Him surges the thrill of really being alive. In Him is victorious living—life that breathes the very breath of God in which goodness, peace and joy flood over tribulation and sorrow and trouble.

The Lord Jesus Christ is the matchless leader of life. He is the open door to life eternal. If we are to live, we need Christ.

Life in Christ, however, is no short-cut to earthly bliss and prosperity and success. Jesus promises none of these. Being a Christian does not mean that there will be no trouble, no failure, no disappointment, no anxiety. Being a Christian does not mean that you will be materially rich or socially popular. Being a Christian does not mean that you won't suffer. Being a Christian does not mean that you won't get sick, and even die. The Christian faith is an assurance against the ills and cares of life. Life in Christ does mean that Jesus provides strength and courage and fortitude by which one is able to overcome every trial and every trouble. The Christian faith is the assurance of victory over sin and suffering, over failure and failure.

With Christ you can overcome every temptation, every tribulation, every heartache, every disappointment, every sorrow, every burden. Life in Christ is victorious living. "I can do all things through Christ which strengtheneth me." In Christ is the personal experience that we know all things work together for good to them that love God."

Jesus offers you life. "I am come that they might have life, and that they might have it abundantly." If you want to live victoriously, come unto Jesus and gain eternal life which begins now and never ends so long as you are faithful unto Him.

Jesus opens His arms of love: "Come unto Me, all ye that labor and are heavy laden"—all of you who struggle in the mire of every problem, all of you who labor with burdens of sin and trouble, all of you laden with doubts and worry, all of you who slave in the bondage of sin and doubtful habits, all of you who are struggling to face life alone, without rest and without salvation—"Come unto Me, ye that labor and are heavy laden, and I will give you rest"—rest from these cares and anxieties, these worries and fears; "come unto Me, and I will give you life and life more abundant. "Come unto Me" and I will lead you into victorious living.

Do you want to live? Hear the tender words of the Master: "Whosoever drinketh of the water that I shall give him shall never thirst."

Life in Jesus Christ is complete, it is full, it is abundant. "The water that I shall give him shall be in him a well of water springing up into everlasting life." "I am the way, the truth, and the life." "I am come that they might have life, and that they might have it more abundantly."

Eternal life is yours *now* if you will but accept Jesus—eternal life with its faith that overcomes the world, that overcomes fear and sorrow and sin; eternal life that means victorious living now, eternal life that flows out into a never-ending fellowship with God our Father.

JUNIOR PULPIT

On Being Honest

With school over, or so nearly over for the summer the few remaining days don't mean very much, you young folks are looking ahead to all kinds of vacation fun. You're going places and you are going to do things which you just couldn't get time to do during school days.

I don't believe you should be preached at and told just what you can or cannot do during vacation, for vacations were made for folks like you and I think you should have something to say about what you are going to do with your vacation.

But there is one pretty safe rule to take with you, especially in vacation time where there is so much time and so much freedom that often it is hard to know just what to do with it.

Suppose mother sent you to the corner store for a bottle of cream and when you got it home the cream was sour. Maybe that was the second or even third time you had brought home sour cream from that same store. The chances are that the next time you were sent for cream you would try buying it somewhere else. You wouldn't want to go back again to the store where they had sold you sour cream several times. Why?

You would go somewhere else for your cream because you had lost confidence in the folks who run the little store on the corner. They sold you something they should not have sold. They sold you sour cream when they knew you wanted fresh, sweet cream.

Or suppose you went with dad to the garage to have a flat tire fixed and after it was fixed he drove you out into the country where the same tire went flat again. It wasn't any fun for there was no garage near to have the tire fixed properly. Dad might go back to the

place where he had the tire fixed before, for he had paid for having the job done right and the garage man should fix that tire so it would hold air. But after that one experience with that garage man, dad would hardly take other punctured tires back there to have them fixed. He couldn't have confidence in that garage man any longer. So he'd look for another garage where his tire would really be fixed right.

Now, there are right and wrong ways of doing most everything. I guess there are millions of wrong ways for every job to be done, but only one right way. Sometimes it seems sort of wrong that it should be that way. It would be easier the other way around. But if we want others to like us and trust us and our word, we have to know the one right way and refuse to try the many wrong ways.

It's like the store which had a sign in its window, "We guarantee everything we sell." When you deal there you know the cream you buy will be sweet and your dad knows that when he has his tires fixed they will stay fixed, right.

But it isn't necessary for us to wear signs telling other people that we are trustworthy and can be relied upon. We tell it, we show that to be true or not true every day of our lives, vacation or school day, by just being as honest and square with others as we want others to be honest and square with us.

If we want others to be fair with us, it is only right that we should be fair with them, and the surest way of having good reliable and trustworthy companions one's self is by being a good, reliable and trustworthy friend to others.

Try that and you'll find vacation, and school days too, next Fall, a pretty fine time of year to live in.

Fishin' Bait

Fishes must be awfully dumb folks, don't you think?

How any fish would be crazy enough to run after a chunk of wood that had been whittled and painted a bright color and then covered with sharp hooks, or how they can rush up and bite a few little feathers tied around a sharp hook, like dad's trout flies, is an interesting study. But they do just that. It seems they never learn to look before they bite. This summer there will be hundreds of thousands of them who will bite on something that isn't what it looks like and every one of them will end up in somebody's frying pan.

Now we are not fish. We don't live in the water or have fins nor scales, but lots of us

are almost as funny as the fish when it comes to being fooled into doing what we would better off not doing. And just as vacation time is hard on the fish family, so is it hard on us too, for we have so much time all our own, and we are so often lured into doing things we will be sorry for later, that it is only the real wise fish and the real wise boy and girl who looks first before biting, who does not suffer sooner or later, because of doing a wrong thing.

So look before you bite is a good slogan for people as well as for fish.

Some one once said something to the effect that Satan finds work for idle hands to do. That simply means that unless we keep our minds and our hands busy doing worthwhile things, they will probably both do things that they shouldn't do.

Vacation is supposed to be just that; vacation, no school classes, no book work, no house study hours to put in. There is going to be so much spare time I wonder how anyone can find enough things to do to keep one busy. I think that is just what one should do. Keep busy about something worthwhile, for if you do find something interesting, something beneficial, something valuable to do there is little left over except those things done by the fish who bites a bunch of feather with a hook buried in them and ends up in a frying pan.

It is a pretty safe thing, especially during vacation, to be not fooled into doing what you should not do. Remember, you are not fooled by fish. You are little men and women and grow up into the big men and women you will be some day, you will have to keep away from things that have hooks in them. Look before you bite.

Springs of Happiness

Did you ever walk through the woods on a bright, sunny day, when the place was all about with brightly colored wild flowers and although you really didn't count them or even see many of them, it seemed like a million or more like birds were just so full of sweet music that they had to sing everywhere, and then come up to a flowing spring which seemed to come right up out of the ground?

You stopped to watch that water bubble up out of what was just ordinary sand or dirt. The water was clear as crystal, just like glass. You could see the bubbling sand as though you were looking through a freshly washed window of finest glass.

Maybe it looked so good you leaned down and drank from it. If you did you found it was the finest, coolest, sweetest water you ever drank. But did you ever stop to wonder what

water came from, or why it happened to bubbling up happily right there? Probably

But there is generally a reason behind anything and springs are no exception.

They say "water always seeks its own level." It means, simply that if you pour water, out of a pail, onto a smooth flat rock, it will run out in every direction and try to level itself out perfectly level. If there was a little depression in the rock, like a little basin, the water would run into it and level itself off so that any place you might touch the water would be just as high or just as low as every other spot on the surface of that water. Stand on a flat water is always flat like that. Water that is on high ground tries to move down to lower ground. That's what makes falls like Niagara and Minnehaha. It's water from higher ground trying to find its lower level.

Well somewhere, maybe miles away from the spring, there is water which won't stay put. It wants to find its own level even if it has to tunnel under rocks and ground. So it works hard at its job and finally that little underground river it has made for itself, happens to come to a soft place where dirt or sand and boulders lie and instead of it keeping on underground, it rises up through the sand and right where it does come up you have what we call a spring.

It's always cool, and pure and refreshing and it is always a joy to find one.

Have you ever thought how people are just like that? That is some people, the fine, nice people you like to meet. They are kind and gentle and clean and refreshing and they are that way because somewhere up above, even if we can't say just where any more than we can just where the spring water comes from, there is a source of goodness and purity that flows down to where people walk and live and just fills those people to the point where it bubbles up, spring-like, and makes everything everyone around happy they are there.

We can't think of very much I'd rather be than a part of a human spring of happiness. Can we?

A family of Buddhists living in the province of Szechuan, China, were seeking in the only ways they knew for the Truth. At last they thought of a method by which they hoped to discover the true religion. They wrote on separate pieces of paper the name of each sect or 'way' of which they had heard, one being 'the foreigner's way.' Putting the papers into a jar they all stood around, and holding their hands to heaven, prayed for direction to choose the true religion. Strange, and yet not strange, each in turn pulled out the paper on which was written 'the foreigners' way.' They knew a Christian not far off, came into touch with him, and found the Christ.

ILLUSTRATIONS

Sincerity

II Cor. 1:12. "... that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God. . . ."

When first we came together and . . . I gazed into your eyes . . . I knew your heart would never wear . . . The slenderest disguise . . . I knew that you would be sincere . . . In every word you said . . . And that I could depend on you . . . For years and years ahead . . . Because I noticed something in . . . The way you looked at me . . . That gave me everlasting faith . . . In your sincerity . . . And now events have justified . . . My confidence in you . . . And all the world is well aware . . . That you are always true . . . You never had to promise me . . . And it was no surprise . . . You never had to tell me, for . . . I saw it in your eyes.

— By James J. Metcalfe.

Faith and Loyalty

Isa. 1:17. "Learn to do well."

James 2:5. "... God hath chosen the poor of this world rich in faith. . . ."

Myron Terpening, Syracuse, New York, Superintendent of the Sunday School at Fairmount Union Church since 1896, was awarded a perfect attendance record on March 20, 1946, according to the A.P.,—having attended every Sunday service for 50 years.

A Wreck, But Still Useful

Isa. 55:8-13. "... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"When I was a boy, walking on the Jersey Shore, I came upon the wreck of a three-masted schooner," writes Philip Yarrow, Superintendent of the Illinois Vigilance Association, No. 815, La Grange Road, La Grange, Ill. "Tossed by some strong storm, she lay upon her beam end, a melancholy remembrance of former gallant sailings. The wind and the wave had not been kind to her, and here she lay, pathetic in her helplessness. But we boys found no end of delight in sliding over her dilapidated sides, clambering up the broken masts and adventurously descending into her dark hold. As a wreck, the old ship was still useful.

"Now here am I, by some strange Providence, thrown up on the sands, seemingly a sad and useless wreck. For many months bedridden, a sense of frustration may overwhelm such as I. We may give ourselves up only to recollections of our former gallant sailings.

"But then, God may have some plan for us. Pain may be a holy inspiration. Weariness may be followed by a wonderful peace under whose spell creative effort may be born again. In 'the fellowship of his suffering' He may lead me. So I must forget the wind and the wave and sing. One cannot sail on in complete darkness. My song of happiness may ring out amidst the storm. If the song be heard above the gale, it may be that God will use this wreck to His glory. So, in a limited, but very useful way, I am carrying on the work of the Illinois Vigilance Association from my bed."

Clothing Out of the Air

Isa. 31:5. "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."

Count on thrifty Norwegian fishermen to find a use for everything. Many were the times, during the war, when residents of Norway's bomb-blasted cities looked aloft to miles of barrage balloons swinging on their cables and wondered: "Now just what will we do with those when the raids are over?"

Norse fishermen fingering the tight woven balloon cloth had the answer: "A little oil, a wife with good thread and a needle, and presto: a set of oilskins, a badly needed product which can't be bought in Norway today."

Hundreds of yards of this material from German supplies are now filling a real need in Norway's fishing districts.—*Foreign Commerce Weekly*.

The Secret of Happiness

Prov. 8:32-36. "Blessed are they that keep my ways . . . whoso findeth me findeth life."

The story about a self-righteous man is told by J. W. Holland. This man had a talk with a philosopher.

"I was once told," he said, "that they who learned to do the right things are happy. I have not found it so. I am tired of doing the right things when I do not get rewarded for my sacrifices."

"I begin to see your difficulty," said the philosopher. "There is something yet for you to learn. It is not enough just to do the right

things. If you would be happy, you must learn to enjoy doing them.—*from Your Life Magazine*.

Our Source of Authority

Psalms 25:12-14. ". . . and his seed shall inherit the earth."

Rev. 21:7. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Some one has said that philosophers build castles and then are content to live in hovel. Their philosophies are often much greater than the principles and hopes which govern their lives.

The same, of course, can be said of anyone who professes any sort of a philosophy of life. It can be said of you and me that our theories about life are a lot better than our daily behavior. None of us should throw stones at the glass house in which the philosopher lives.

But, without being harsh in our judgment of others, we may well ask why the profound philosophy which has come down to us through the centuries should help us so little in the living of a righteous and peaceful life. Do we go to Plato when we want to know the right thing to do? Do we find consolation in the writing of Kant when sorrow has torn our hearts? Do Hume and Hegel exercise a powerful influence on our daily decisions?

The answer, of course, is No. When we want to know what is right we consult the Ten Commandments. When we want consolation we turn to the New Testament. When we regard philosophy as what matters, think, and the teachings of the Bible as what God has said. The sources of authority make a powerful difference when right counsel is a matter of life or death.—*By Dr. Earl Douglass*.

The Art of Life

Isaiah 57:1, 13-15.

We hang on memory's sacred wall
The art of those who've passed;
For we, like they, ere long shall fall
And join with them at last.

The droning planes in patterns true
Like shuttles over-head,
Are spinning skill the whole day through
On looms of silver thread.

A little boy had just begun
To build a castle fair.
His back was tanned beneath the sun,
And sand was in his hair.

I joined him in his childish glee,
That brilliant summer day.

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He built a castle there for me;
But soon it fell away!

Our castles made of steel or sand,
Must fall away at last;
But God will lead us by the hand,
When earthly scenes are passed.

The will of man, forever free,
A counterpart divine;
May find its range and comity
In friendship so sublime.

God does not will a cruel death
Through war and selfish greed.
Man's soul was made by His own breath
For nobler life and deed.

We set the orbit of our hope
In Thy divine decree,
As through the dark night we may grope
To find our way to Thee!

The morning stars a vigil keep
In heaven's far off dome;
Our spirits from our bodies sweep
In gladness to our home.

—By E. Hampton Barnette,
Carlisle, Kentucky,
Feb. 5, 1946 (*Kentucky Methodist*)

t of Birth, Marriage and Burial

13:15; Rom. 15:5; I Cor. 10:6; Hebr. 4:11, 8:11; II Cor. 3:2.

The following estimates of the cost to American citizens for births, marriages, and funerals were made a decade ago, and like all prices has increased greatly, even in the last few years.

Births, \$225,000,000 annually.

Marriages, \$300,000,000 annually.

Funerals, \$25,000,000 annually.

Yet, we were told at the same time that the average drunk cost the people of America \$27,000,000 annually; or more than 1½ times as much as being born, getting married, and being buried all put together.

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Now, that it has become an accepted fact for women and children to patronize bars, or consume liquor with meals in public places, the cost of getting drunk is a staggering sum to Americans; yet, we quibble about funds for research to check rampant diseases among great numbers of our citizenry, education for veterans, adequate housing for veterans and their newly established families, or moderate sums for the maintenance of the work of our Christian Churches, and recreation centers for children.

Juvenile delinquency? Let's whisper that, if we are silly enough to entertain the thought seriously. But, let's do something about adult delinquency among ourselves, and stop blaming the children who copy the examples about them!

The Salt of the Earth

Matt. 5:13. "Ye are the salt of the earth."

Matt. 5:14. "Ye are the light of the world."

"Mankind today has so tremendously improved its technology as to render itself superfluous. Modern machinery and methods of organization have made it possible for a relatively small minority of managers, technicians and skilled workers to keep the whole industrial apparatus going . . . society has reached the stage of potential mass unemployment . . . and state-like powers channelize surplus mankind into public works, including armies and official and semi-official organizations, in order to keep it at once alive and under control." "Large masses of workers have lost their creative relation to productive process. Their dilemma is the pre-condition of terror."—"Terror's Atomization of Man," *Leo Lowenthal. Commentary A Jewish Review. January, 1946.*

"The ultimate spiritual problem of all men is to be found in defiance to God. The old story of salvation is more true than it ever was, more relevant than it ever was, for it touches deeper and higher levels of life than it did a thousand years ago.—*Reinhold Niebuhr in "Man's Defiance to God."*

Self-control

Prov. 29: 19, 20, 22; Prov. 30: 24-28, 33.

A friend of President Truman asked me to boost his national health program. No one appreciates more than I the importance of good health, having once been "given up for dead" in connection with a long sickness.

This is the reason why my offices now are "out in the woods," and I still do much work out-of-doors.

On the other hand, I have learned that financial aid is of little value in keeping well; getting well unless it is accompanied by self-control. Self-control is necessary in keeping one's health, one's job, and one's happiness. We must have self-control to keep fit physically and mentally so as to concentrate on work; self-control to make friends; self-control never to lose our temper. The determining factor as to whether a man will some day be a leader, or a person who must have direction from others, depends upon self-control.

Sometimes I think self-control is a spiritual quality which we can get only on our knees through humble prayer.—*Roger W. Babson, Babson Park, Fla.*

Man A Spiritual Being

Num. 11:16-17. Gen. 7:1-5. 1 Kings 22:19-23.

In any "Garden of Eden" hunting for the remains of Adam and Eve is like looking for the proverbial needle in the haystack. Accident plays a big part in any important finds; many finds of value have been made that way.

Human bones are too fragile to be preserved easily as are those of other animals. Therefore, again, even the earliest men were more intelligent than the animals about them, so they did not get trapped as often in bogs and quicksands where their bones would be fossilized.

If you put all the known specimen of primitive humans together in one pile, it would hardly fill half an ordinary room.—*Roy Chapman Andrews, in "Meet Your Ancestors."*

The accomplishments of the human being worthy of preservation are spiritual in nature rather than the physical, and are reflected in the inhabitants of the earth today in their dealings with one another, as children of God striving to do His Will among all His creatures. Relics of spiritual progress among men fill the earth, they do not fit into one room.

Symphony of Life

Gen. 47:5-12. Psalms 90:1, 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Science, aided by Jascha Heifetz, made fabulous tests at Harvard University, regarding sounds made by a Stradivarius violin, as compared with sounds produced by a good modern violin.

Dr. F. A. Saunders reported in The Journal of American Acoustical Society that he showed no physical difference between old and new violins, and the tests included a large number of Stradivarius violins, several Guarneri

ins, a Balistrieri, a Yurkevitch, a Phillips, eral Sangsters, a Koch, a Standley and a olin X" which could be bought with ease, w and set of directions for playing at less n \$15.00. The last was not a success, ounded well when Mr. Heifetz played it, not otherwise."

All were tested for tone, ease with which dy tones were produced, distribution of dness with pitch and duration of the tone er the bow was lifted. The conclusion was t any characteristic tone possessed by the lian violins had nothing to do with any of se four factors.

Dr. Saunders suggested further research into effect of time on violins, brought about er by chemical or physical changes in the od or varnish by reason of the passage of e, or changes ascribable to the effect of ying process. Stradivarius violins, he nted out, which have survived but have not fi used are generally considered to be less isfactory than those which have had ont use over the years.

The analogy may be applied readily to the ainment of virtue by men and women, when "sted" by winds and sunshine of every-day ing. Age may produce steadier tones, allow even distribution of pitch and duration of es, when the testing instrument is removed, e age alone is no proof of attainment of the tues for which the Christian believer strives. rth from a money point of view is no oof. The youthful spirit, having glimpsed e face of Jesus Christ may outdo any of us producing quality tones, even distribution of ch and duration of tones, when tested by e fiery bow of modern living. Even the 5.00 instrument may produce acceptable tones en played upon by the Master. Jesus lived ong men, in the guise of a man, 33 years ording to history. Yet, where can we find ainment of the spirit to equal His? —S. J. ster.

ar Hidden Sins

5:25. "... Your sins have withholden good things from you." att. 18:21. James 5:9-11. I Peter 4:8-10. Matt. 5:23-24.

"Chronic victims of pains and aches in the uscles and joints—without organic ailment may be suffering from nursing a smoldering dge against someone close to them." That ncept was advanced today, May 16, 1946, by . Edward Weiss of Temple University Medi- School, Philadelphia, in discussing a con- ion called "Psychogenic Rheumatism" by ne investigators.

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Dr. Weiss told the American College of Physicians at its 27th meeting that the term had been applied to persons who have aches and pains and often a slight fever but who disclose no organic ailment. He expressed dislike for the term "Psychogenic" because he said such persons were not suffering from any disease of the mind but rather from "a disorder of their feelings"—often linked to a marital or parent-child problem.

Asserting that the muscles serve as a means of defense and attack and that internal tension is most easily relieved by muscular action, he declared that such persons usually are totally unaware that they bear a chronic resentment.

"So often," he said, "we find these patients wearing sacroiliac or abdominal supports when what they need is inner support. Instead of trying to bolster them up with a crutch, what we ought to do is try to develop their inner, emotional security. . . ."

* * *

Can we as Christians accept Matthew 5:23-24 literal ("if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; *first* be reconciled to thy brother, and *then* come and offer thy gift.") and thus enjoy physical health, as well as spiritual health? Many, too many, of us still accept the practical "therefores" of the word of God as good reading matter, but give the words no meaning in our hearts and lives.

Birth Of A Missionary

Luke 9:60. "Go and Preach the Kingdom of God."

Matt. 10:52. Matt. 4:18-22.

When the veil of mystery which shrouded the fate of many war prisoners had been lifted, the American people read some strange stories in their daily newspapers.

Particularly intriguing were the articles written for the International News Special Service by Captain R. L. Hite and M/Sgt. Jacob DeShazer, two of the Doolittle fliers who were captured by the Japanese and imprisoned at Nanking, China.

After reciting the many cruelties visited upon their group by their Japanese captors resulting in the death of one of their number through mistreatment and starvation, they told of a single act of kindness on the part of the Jap commandant that altered their entire outlook on life. In response to a plea for reading matter, the commandant sent them four religious books which exerted a profound influence on the imprisoned fliers, and coming years

will see the return to Japan as a Missionary. One of these men, who through the grace of God has resolved to carry the message of Jesus Christ to the peoples of Japan, when his body has grown strong enough to travel, comes with the training to present Christ in the most appealing way.—*The Lutheran Outlook.*

The Best Gift

"Aunt Gertrude," sighed Marjory, in delighting her cheek caressingly against the soft richness of the sable muff, "I never saw so lovely a birthday gift! Wasn't it fine of Uncle Robert to give such a magnificent set of furs!"

"It certainly was, my dear," smiled her aunt appreciatively, "but he once gave me a birthday gift that I valued far more than I do these furs."

Marjory opened her eyes wide. "Nicer than Russian sables? Oh, I know, your necklace!"

Mrs. Richards shook her head. "No, the gift I mean came more years ago than you can remember. Delightful as it is to receive sables and diamonds as tokens of affection, there are tokens less costly that may move us more."

"Early in our married life, your uncle and I moved to California. There, through an unfortunate accident, your uncle lost every cent he had. He thought of returning home, but Robert said, 'Gertrude, wouldn't you rather "stick it out" here than go back East to be pitied by all our friends?'"

"Yes, I would," I said. We decided to tell one of our change in fortunes—a foolish decision, perhaps, but we were young and very proud."

"I remember how I cried that Christmas when my father's present to me. It was an opera dress, and, bless you, we hadn't been to any sort of entertainment for nearly a year! We were living very carefully. I was doing all my own housework, taking care of the baby besides, and I couldn't help calculating as I stroked the shining folds of my many bushels of potatoes those yards of shimmering satin would have bought us."

"On the morning of my birthday I was awakened by a tear splashing on my cheek, and I opened my eyes wide to see the loving face of my husband bent over me."

"'Gertrude,' he said, huskily, gathering me close, 'this is your birthday, dear, and I haven't a thing to give you except the scrubbing of the kitchen floor.'"

"He had got up very early, and before going to his hard day's work had swept the whole of the little house and scrubbed the kitchen floor. And the scrubbing of that kitchen floor, Marjory," concluded Mrs. Richards, with misty eyes, "was the most beautiful gift that I ever received."

Builder of UNO Ballot Box Puts in Prayer for Peace

A prayer for lasting peace penned by the tinsmith who made the box was found today, March 25, 1945, in the black steel ballot box in which the United Nations Security Council will place its secret ballots. The note, signed by Paul Antonio, mechanic said: "May I, who have had the privilege of fabricating this ballot box, cast the first vote? May God be with every member of the United Nations Organization and through your noble efforts bring lasting peace to us all—all over the world."—*A.P., New York.*

Mid-Week Suggestions

Dawn Before Day

Organ: "Vesper Bell"—*Smith.*

Invocation: "My prayer is unto thee, O Lord, in acceptable time; O God, in the multitude of thy mercy hear me, in the truth of thy salvation."—*Psa. 69:13.*

Hymn: "Thou are The Way: to Thee we go."

Psalm: 71, responsively.

Hymn: "Lord Jesus, Think on Me."

Scripture: Romans 8:1-5. Matt. 18:7-9. Luke 12:4-8.

Hymn: "O Light, Whose Beams Illumine"

Meditation: An Army Chaplain reminds Christians everywhere that we have been told for 30 years there is a spiritual revival just around the corner, and that he does not believe it yet, looking at him at the conditions in the world, and the growing indifference of the Church in doing anything about these conditions. C. Irving Benson of Melbourne, Australia, grants the impotence of the Church, but suggests that we remember "that a living of history, the best corrective of pessimism, tells that Christianity is really the story of revivals. Christian life and faith has not come down centuries like a steadily expanding river. There have been times of deadness, seasons of inertia, long periods of weary formalism, before the awakening to the living of spiritual life.

Before each spiritual revival, there has been a time of dimness, when hope seemed dead, when a dull business settled upon the spiritual life of nations, but history tells us that there have always been lights to these seasons of deadness. When the night is at its darkest, the dawn is on the way. When weariness and exhaustion invade the heart, the comforts of this life no longer satisfy, then sick in soul we turn to God. Dimly men awaken to the consciousness that where there is no spiritual vision, the earth loses its loveliness and becomes a prison. Though slowly, this aching need grows, until the heart of man cries out for fresh visions, for spiritual realities, for the living God. From a faint desire for light and there in men's hearts, the feeling grows until it becomes a vast human need.

Man's extremity is God's opportunity! Today, we have tried everything and still lack the power to do anything about the needs of the human family, but, guided by history, we may reasonably hope that the tide will turn, and that we shall find ourselves again facing toward the one source of help, the living God."

Hymn: "O Holy Lord, Content to fill . . ."

Prayer: (Especially for grace to open our hearts to the Holy Spirit, to guide us in our quest for the right path toward the spiritual realm, awaited by thousands of believers, seeking God's will in ordering the affairs of the world.)

Hymn: "Guide Me, O Thou Great Jehovah."

Benediction.

Organ: "Pilgrim's Chorus"—*Wagner.*

June, 1946

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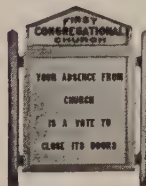
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II. Asking for Credit

Organ: "Ein Feste Burg"—*Falkes.*

Invocation: "O give thanks unto the Lord; call upon His name; make known His deeds among the people. Sing unto Him, sing psalms unto Him; talk of all His wondrous works."—*Psalms* 105.

Hymn: "Teach Me, My God and King."

Psalms: 103, responsively.

Hymn: "Who Trusts in God . . ."

Scripture: Isa. chapters 63 and 64. Luke 12:1-12. Acts 4:31-37; 5:1-11.

Hymn: "A Charge to Keep, I Have."

Meditation: Honesty with God is the theme of our lesson. Lack of honesty is tragic at any time, because actual daily living is made possible by the faith men have in one another. Dishonesty will eventually exclude us from the contacts which make progress possible. However, asking credit among men for something we are not, and do not deserve, is one thing; asking credit at the hands of Almighty God for something we do not deserve is a crime.

Ananias and his wife sold their property, and they gave half of the proceeds to the fund being made up by the followers of Jesus Christ. Generous? Yes, indeed, because the Law required only a tenth. Then where did they sin so grievously? Not in lack of generosity, but in claiming they gave ALL to the work of the Lord, when they gave half. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit? Our lesson tells us of the tragedy but here comes his wife and does the same thing, and Peter calls attention to the extent of their sinfulness, in having agreed between them to lie to God.

Some of us are guilty of doing the same thing by claiming to be tithers, in order to appear generous before our fellowmen, or righteous; some falsify records of various kinds, in order to appear to be doing a creditable job. Some of us sing "take my silver and my gold" and then look the other way, when the offering is being taken. Our lesson closed with the following paragraph: "And a great fear came upon all the church, and upon as many as heard these things." Following this, God was able to enter the hearts of those who feared him, and we learn that "sinners were saved," v-14; "the sick were healed," v-16; God's enemies became troubled, v-17; witnesses took courage, v-20.

Hymn: "Take my Life, and Let it be . . ."

Prayer: (Especially for courage to be honest with those who trust us; and courage to strive for honesty in all things; and understanding of the sinfulness of trying to lie to God.)

Hymn: "Approach, my Soul, the Mercy Seat."

Benediction.

Organ: "Onward"—*Barrington.*

III. Creating a New World

Organ: "Adagio Vespérale"—*Page.*

Invocation: "Hear my prayer, O Lord, and let my cry come unto thee. Hide not . . ."—*Psalms* 102:1-2.

Hymn: "O Light, Whose Beams Illumine All."

Psalms: 100-101, responsively.

Hymn: "Blest are the Pure in Heart."

Scripture: Luke 11:1-13. Luke 10:25-29. Matt. 4:23-25; 5:1-19.

Hymn: "Blest are the Pure in Heart."

Meditation: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Fathers and mothers the world over know the compassion underlying the effort being made to measure up to the stupendous task of feeding the starving children in war-stricken lands. We know that the rush of joy over the end of actual war was only a pause in the great struggle to save the lives and health of those who suffered by actual contact with the devastating forces of death and destruction. Mrs. Harper Sibley voiced the sentiments of all Christian men and women in Golden Rule Fellowship, when she cried, "This old planet is well named, 'Mother Earth' for it sustains and nourishes all life, and knows no distinction of nation, race or creed. Mothers of the earth, especially, for their oneness as are sult of the war, and know that a new world can be born on the basis of the one because whatever their nation, race or creed, they are knit together by a common experience, the creation of life. Rich or poor, black or white, east or west, fostering the creation of new life is common to all. On this common bond, let us rest our hopes for the strength and wisdom to continue our prayer to God for a spirit of new justice and brotherhood among men, to stay the horrible waste of life and substance in coming years. Help us to double our compassion upon the hungry, the sick, the homeless, the wounded in spirit; give us the fortitude needed to carry out Thy work, O lord.

Hymn: "A Mighty Fortress is Our God."

Prayer and Benediction.

Organ: "God of the Nations"—*Branscombe.*

Common-Sense

When you have so much to do that you do not know where to start, just sit down quietly for a minute, and think of your evident blessings. You may have to force yourself to transfer your mind from your problems to your blessings, but soon you will find another blessing has been added, as you will find your tasks all in an orderly row; beginning at the end of the row nearest to you, and you will soon have them all done.

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BOOKS

IST AND MAN'S DILEMMA

George A. Buttrick. Abingdon-Cokesbury. 204 pp.

This book is Dr. Buttrick at his best. It is a presentation of the Gospel of Christ applied to modern life with such spiritual insight and penetration as, at times, is almost startling, yet so richly phrased that one can read and then rereads a paragraph lest he lose the light in the charm of the language employed. And it comes to the end of the book with satisfaction in treatment of the issues; but with regret that the book is finished.

Buttrick analyses man's predicament or dilemma consisting of his ignorance, his sinfulness, and his inability and in his realization of these limitations and helplessness. The author says: "In our awareness of these infirmities yet impotence to overcome them lies the dilemma." He then shows that this dilemma resolves for its solution a revelation, a redemption and resurrection, all of which is found only in Christ. It is wrought out in the first four chapters which perhaps the most discerning and profound. He then applies these principles to business, to education and to the machine, and then man's response which is an act of faith in Christ.

The author declares that the book "just had to be written." The job is superbly done. No thoughtful reader can afford not to read this book.—*Frederick Burnham.*

US CHRIST, OUR HOPE

Walter A. Maier. Concordia Publishing House. pp. \$1.75.

Dr. Maier has a very wide hearing for his radio messages from coast to coast. The author is professor of Old Testament interpretation and History in Concordia Seminary. This book contains the messages and sermons that were broadcast from October 1944, through January 1945. It contains 26 pages of testimonies from all over the U. S. and a score of foreign countries.

The title of the book comes from the story of the Dutch troopers of Arnhem who said they held out because they never lost hope." So likewise Christians will not give up.

The book is filled with live, usable illustrations. The messages are all, of course, Bible centered and conservative. From the hearing they received, from the reports they get, and from results achieved in changed lives, these messages have helped to keep men on their feet.—*Charles F. Banning.*

PRODUCING THE NEW TESTAMENT

Archibald M. Hunter. Westminster Press. 117 pp. Photography and index. \$1.00.

Who has not wanted a small book to give to his children on the New Testament? Yet who has not sought vainly for some such book? One would not think that a former Oxford professor and now a professor in the University of Aberdeen could write such a book, but he has.

This book is short, but thorough; concise, but easily understood; scholarly, but with human sympathy. Hunter slips on occasion into a learned phrase, but the whole of his writing is easily understood.

I picked up this book with a feeling that, "Well, it's another one I must go through." But I didn't get very far before I wanted to read it. The author asks a question, "Why do we study the New Testament?" The author sums up the whole matter when he says that the New Testament gives us "Good News from God—authentic tidings of God's will made manifest to redeem and deliver sinful men."



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His treatment of John's Gospel and Epistles appeals, although he believes John the Elder wrote them. He deals with the synoptics, Acts, certain of Paul's epistles, some of the general epistles and Revelation. He shows how the entire New Testament is one unity, and the message is the salvation of God. His bibliography gives excellent works for further study, although he omits the new Revised Standard Version of the New Testament.

This book is the biggest value for a dollar I have seen in many a day. It should be in every Sunday school, church and religious worker's library. There is no other book which gives so much in so few pages.—*W. R. Siegart.*

MAN HAS FOREVER

By B. H. Bruner. Bethany. 64 pp. \$1.00.

Something more than mere emotionalism is offered in this series of short studies on immortality. The argument opens with a sharp distinction between materialistic science and humanistic philosophy on the one hand and religious insight on the other as bases for a belief in life after death. The conclusion of the first part is that only a deep and abiding religious insight gives us unmistakable glimpses of the "unseen in the seen."

In the second section, "The Human Heart: and Immortality," the relation of human personality to the conception of the life beyond is considered. The reasoning here is posited on the magnificent assumption that man was born with an instinct for immortality within him. Jesus assumed men were immortal; he came to declare this truth and to help them to discover it. When this belief is accepted, it gives life worth even in the midst of difficulties.

The answers of reason, science, and love to the problem of death are set forth in part three. The final section, "The Empty Tomb: and Immortality," presents Christianity's answer. Jesus' unique contribution to the idea of death was to show "that death is not the completely dominating factor in the whole scheme of life, but really only an incident." Jesus abolished death by making it clear that all that death can touch is the body. The meaning of his resurrection, drawn from Paul's great words: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" is this: "The only victory possible is a moral and spiritual victory through faith in Jesus Christ as the risen and eternal Son of God."

The author dedicates this attractively bound and beautifully printed book "to every home where, shining through the tears, the lights of love and hope keep vigil through the years."—*Paul R. Kirts.*

LIFE'S EXTRAS

By Archibald Rutledge. Revell. 59 pp. \$1.00.

This reprint of Archibald Rutledge's little book, LIFE'S EXTRAS, brings to contemporary life a readable and attractive book of inspirational essays. The simplicity and directness with which the author unfolds the thoughts of his four chapters make this book captivating and worthwhile to an unusual degree.

The charm of the book is enhanced by the old-fashioned sketches by B. Hay Gilbert. It is interesting to know that such a volume has been attempted by a publisher such as Fleming H. Revell Company and it proves one thing, namely, that the present day reading public has a nostalgia for certain things that bear the marks of timelessness and age. Certainly this volume will have a wide reading and will deserve a place among books that stimulate the heart and encourage one's faith in the eternity of virtue and truth, of honor and love.—*John W. McKelvey.*

WINNING MEN

By John Timothy Stone. Revell. \$1.50.

The retired pastor of the Fourth Presbyterian Church, Chicago, has written down his lectures on the T. Moore Foundation at San Francisco Theological Seminary. Out of the long experience of his ministry, Stone tells the methods he has found workable for winning men to Christ.

The book is full of personal instances and experience. There are a few organizational methods which are fresh and would be applicable to most any parish. On the whole, the book is a plea for the minister to have evangelistic passion for winning men himself, and to train his laymen to participate in this most important part of the Church's work. If any man is already using "Visitation Evangelism" in his work, and is already dedicated to evangelistic preaching, he will not find anything new in this volume.—*Gerald Kennedy*

THE UNITED STATES MOVES ACROSS THE PACIFIC

By Kenneth Scott Latourette. Harper. 174 pp. \$2.

The United States is more deeply tied up with the Pacific area than with the European area; and such relationship is in complete accord with the historical policy of our nation. Whether we like it or not, we have a responsibility in the Far East greater than that of any other power. This responsibility must last until China can become dominant in Asia, something which cannot take place for at least another generation. If we act unselfishly, we can maintain an influence in the good that will help to maintain world peace. Such are the highlights of the theme which the brilliant church historian, Kenneth Scott Latourette, presents clearly and concisely in this timely volume. Its resume of conditions in the Far East is striking, and his suggestions for policy are convincing. The same breadth of vision and the same understanding of basic conditions which marked Dr. Latourette's work, *A History of the Expansion of Christianity*, are set forth in this volume.—*Charles Haddon Nabers.*

THE CHRISTIAN PATTERN

By Hugh S. Tigner. Macmillan. 80 pp. \$1.50.

The author is minister of the Mount Vernon Heights Congregational Church, Mount Vernon, N. Y. He has given us an interesting and suggestive study of essential Christianity. "The Christian life is a God-centered pattern of faith and action which can be outlined and indicated by five words: worship, thanksgiving, humility, service (or sacrifice), and love." He devotes several chapters to the Pattern and the five parts, with an extra chapter dealing with pride as the opposite of humility. He finds a wealth of meaning in these words and passes it on to the reader. His style is simple, clear and, more than once, forceful. The preacher seeking to "prime the pump" will find many suggestions.—*William Tait Paterson.*

THE RIVER JORDAN

By Nelson Glueck. Westminster Press. 268 pp. \$3.50.

Who is there who has not longed at some time to visit the Holy Land, and to see such familiar places as the Jordan River, still so unfamiliar to those who have not seen it in reality? This book is the answer to the need of everyone who cannot make the trip personally but who would like to visualize more distinctly the land where Jesus and the prophets of Israel both lived and labored.

Dr. Glueck is a rabbi whose predilection for years has been archeological exploration. He is outstanding in this field, having served for some time as Director of the American School of Oriental Research, Jerusalem.

as Field Director of the American Schools of Oriental Research at Baghdad. He is thoroughly acquainted with the whole Palestinian scene, both academically and through experience. No one could write of a richer background and appreciation. Though as a rabbi, Dr. Glueck's interests naturally lie in the realm of Jewish beginnings, he shows an objective understanding of the Christian tradition, pays equally meaningful attention to those matters which will be of interest to the Christian reader. The book is written in a style characterized by a sense of poetic quality, thus making the book infinitely more enjoyable to a mere travelogue. It is scholarly in its facts, but the scholarship is couched in terms which the layman will find interesting and inspiring. The book is enriched with a tremendous number of full-page illustrations representing photographic reproduction at its finest.

It traces the whole course of the Jordan, taking aside journeys into the surrounding countryside. Who never has visited the Palestinian countryside will feel verily as if he had been there many times by reading this book. It is to be commended to laymen, laymen, church school teachers, and students.

Wendig Brubaker Cully.

Methods

(Some Dedications)

(continued from page 281)

Our enemy against whom safety measures must be taken; knowledge of God, the Father of all men, has led us to accept others in the spirit of brotherhood, thus social life has developed, which permits such a gathering as we enjoy today. Mr.—, who is responsible for the building we are about to dedicate, will repeat the prayer for us now in which he began each day, from the time the plan for this home was undertaken.

Prayer: "Direct us, O Lord, in all things with thy most gracious favors, uphold us with thy strength from hour to hour, direct us in thy wisdom in every detail of this sacred undertaking, let thy face shine upon the materials thou hast graciously provided for this work and upon the accomplishments in placing them upon stone, board upon board. May we be aware of thy presence constantly, searching for hearts for the expression of thy will in going forward. Help us to come and go with hearts filled with gratitude for this work, begun and ended in thee, to the glory of God, in thy Holy Name."

Pastor: As a lasting memento of this sacred joyous hour, the family about to take up residence in this house, has asked that we sign names in this book of remembrance, thus making our witness to the reverent and prayerful dedication of this house to the everlasting joy and determination to make it a Christ-centered home, a refuge and inspiration to those who call it home, with good will embracing

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both friend and stranger who approach its door. (*Names are signed*)

Pastor: Extend invitation to others to offer their witness and words of encouragement and inspiration. Mr. _____ then withdraws the drapery covering the plaque, and the pastor says, "When we gathered here this was a house, and we now dedicate it as a Christian home," then read the plaque.

"In recognition of the love and blessings of Almighty God, we dedicate this home to His service in faith, hope and love."

Music or singing: (Choice made by members of the family).

Pastor: (Brief statements on meaning of the home. Suggestions in opening paragraph of this article) Continue, "and now we shall light the fire on this hearth, to symbolize the light and warmth kindled within the hearts of the members of this family and friends through the love and guidance of the Holy Spirit. We shall each in turn add our twigs to the whole, as the fire burns, symbolizing the contribution made by each member of the family in maintaining its regular functions of renewing body and spirit, to permit each to carry out his or her appointed tasks in life. Friends present add their share of enjoyment and well-being to the fire upon this hearth today, symbolizing their contribution to the glow of quiet courage, encouraging fellowship and tested love which binds the hearts of men together as one in their purposes and resolves to carry out God's will in their lives, going forward in trust and confidence that He will order all things according to His great love as the Father of all mankind.

(Singing and suitable poetry may be read.)
Prayer and Benediction.

Open Letter

(Continued from page 275)

candy, coffee, reading, or checkers," I should like to show you the taverns, bars and other cesspools in my neighborhood and what they breed — BESIDES DRUNKENNESS. You ought to try a little argument from the general to the particular yourself.

I admire your flair for the "facts" as stated by Haggard and Jellinek; but don't think theirs are the only scientific facts, and don't think scientific facts are the only ones. It is amazing how wide-eyed people can be about facts and how blind they are to meanings.

To calumniate womanhood, marriage and the home as you brazenly proceed to do on the inside back cover and page 64 is surely a case

in point. And I doubt if any worker up the on the rigging of the Golden Gate Bridge (page 70) would feel—and act—the same after a couple of King whiskies as he would after a game of checkers!

Until you can thus put two and two together I don't think you should prate about "fallacious argument." And until you do your magazine is going to be absent from an increasing number of homes.

Very truly yours,
William A. Tietze

The Atomic Era

(Continued from page 270)

a nine-million-dollar fund for peace and other prizes. Hiram Maxim, the inventor of the rapid-firing gun, when told how terrible might make war replied, "It will not make war terrible. It will make war impossible." But the fact remains that war has not been ended or made impossible. It has become more deadly and destructive than ever.

There is only one power in the universe which can end war and counteract the destructiveness of atomic energy, and that is spiritual power. At a dramatic ceremony on the battleship Missouri, where the representatives of Japan affixed their signature to the surrender document, General Douglas MacArthur said: "Today the guns are silent. A great tragedy has ended— A new era is upon us. Men from the beginning of time have sought peace," but "Military Alliance, balance of power, Leagues of Nations, all, in turn, failed." The General then continued, "We have had our last chance. The problem basically is theological, and involves a spiritual recedesence and improvement of human character—. It must be of the spirit, if we are to save the flesh." Unless man has the moral, ethical and spiritual power to re-enforce his character the temptation for posterity may prove greater than his moral strength, and atomic energy may be unleashed for global destruction.

When Leonardo Da Vinci invented the submarine, he destroyed his plans lest his invention be used for the total destruction of civilization. Not so, however, with the discoverers of atomic energy. They kept their plans; and that has been a cause for our anxiety. It is obvious that we cannot keep the secret of atomic energy and confine it to America. Reason tells us that what we know today others will know tomorrow; what our nation possesses now, other nations will soon have. If the atomic bomb could destroy Japan

one war it can easily destroy America in
ther war. And those who may use it
inst this country will not have to come
our shores to loose it against us; they will
able to send their atomic bombs by manless
jets launched on the other side of the
an.

Former Chief of Staff, General George C.
marshall, and Chief of Air Forces, H. H.
old, in telling of the weapons of tomorrow,
cribed them as rocket-propelled weapons
h atomic explosives, streaking unerringly to
gets guided by autopilots made sensitive
electronic devices and other new instru-
nts, to the heat of factory furnaces, light
magnetism. Already they are so responsive
t in a large room they aim themselves
ward a man who enters, in reaction to the
t of his body. And jet-propelled bombers
ng in the stratosphere faster than sound
e sufficient range to attack any spot on
th. With weapons such as these it would
possible to subject cities like New York,
sburgh, Detroit, Chicago or San Francisco
a rain of annihilation from points thousands
miles away from this continent, or, as some
it, "It would be possible for a man to press
utton in Moscow and release enough energy
blow these cities off the face of the earth,
l vice versa, for a man to press a button
Washington and do the same to the cities
Europe."

The future of mankind is none too bright.
is later than we think. We can see the
adwriting upon the wall. The only thing
t can save us is to face the truth which we
uld have faced long ago—that the only
wer that can save us from the impending
om, made possible by our knowledge and
ence and by the works of our hands, is
ine power and the moral, ethical and spirit-
guidance of God's laws. The hand on
d's clock indicates that it already is five
utes of twelve. "Seek ye Jehovah while
may be found; call ye upon him while he
near: let the wicked forsake his way, and
unrighteous man his thoughts; and let him
urn unto Jehovah, and he will have mercy
on him; and to our God, for he will abun-
tly pardon."

There is nothing more beautiful in Christian his-
y than the quiet witness of the Apostle John. He
w and stated the deep things, but there was no
of tumult for him. When others were fighting
the Master, he was content to be there to share
the suffering, but he took no credit to himself.
herever Peter stands up boldly to speak the truth
ut his Master, John stands as near to him as
sible, saying nothing, but living it all.—R. J.
pbell.

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The Gospel

(Continued from page 268)

perhaps nothing else could, it upholds the absolute uniqueness of Christ as God Himself come to earth in human form; in a word, it safeguards the Incarnation. You and I came into this world by the mere accident of ordinary birth, and it would have made no essential difference whether we had lived or not. However, the words "born of the Virgin Mary" affirm that Christ's Advent was no mere accident in history. He came into the world according to the eternal plan and purpose of God, and it would have made literally all the difference there is if He had not come.

Christian, your faith is in the Incarnation and the Atonement of our Lord—who He was and what He was. It is in *Him*, not in His teaching, or His philosophy, or His principles, or His ideals as such. Nor in His example, if you please. Unless we first realize the claims of His Incarnation and His Atonement upon us—*His* claims,—our striving to be "like" Him will only be losing. If Paul's witness means anything, instead of endeavoring to be "like" Jesus we should seek faith-union with Him, a bond-by-faith so strong that He literally becomes our righteousness, our vindication, our redemption and all the rest. This concept of "faith-union" is the key to Paul's relationship to his Lord. A far cry this from some of our preaching and more of our church-school teaching, the net result of which is that Jesus ends up as our glorified "leader" or "example." On this basis our need would seem to be not so much a Saviour from sin as an "elder brother" to point us to what we should be. For this development we rely on the powers within us rather than on a mighty act of God for our salvation—a deliverance which He wrought by becoming incarnate in Jesus Christ and becoming obedient unto the death of the Cross in atonement for our sins. Thus we are told to "teach the child the way of love, truth, and goodness." We are to "help children grow up loving the things Jesus loved and trying to do the things He would do." Jesus, it is implied is our pattern, and we are to have a faith "like" His. That's garbling the Gospel! Jesus is not the example of our faith; He is the object of it. Nay, He *is* our faith. We do not have in Jesus an Exemplar—merely one who shows us how we *should* live, but a Saviour—one who "righteously" us in spite of the way we *have* lived, and whose Spirit and teachings thus become the dynamic for the way we *do* live. Paul did not say, "I know an example after whom I've patterned," he said, "I know whom I have

believed." Paul did pattern his life after Christ in the sense that he identified it with Him, lost it in Him, by faith. To use his own phraseology, his life was "hid" with Christ in God. He verily lived in Christ, a Christ in Him; there was a bond, a union of faith, so that whether he lived or died it was "in Christ." Indeed, this is Paul's most characteristic phrase in speaking of his Lord.

The Gospel according to Paul? Christ! Not His philosophy, or principles, or teachings as example, but He, Himself, the Incarnate God, our Atonement. Precious little reference to the miracles of our Lord and hardly more to His teaching as such do you find in Paul, not because they are not important in the place, but because that place is secondary to the Person Himself. Plenteous reference there is however to the Incarnation and the Atonement and the Resurrection which alone give meaning and significance to the other. In a word, the teaching of Jesus is not the unique thing; HE IS. The Golden Rule isn't the Gospel; it had been formulated in substance before the time of Jesus. The two great Commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and "Thou shalt love thy neighbor as thyself,"—these with much of His teaching our Lord took over from the Old Testament. Indeed, there have been scores of great teachers and martyrs and heroes, even many mighty prophets who have "revealed" God by words drously telling us about Him; there was once when God came into this life to tell about Himself in self-revelation. That is the primary fact about Jesus. That is the core of the Gospel. Jesus is His own Message. That is "the grand, oaken heart" of your faith, Christian!

Oh let us get it straight: Christ is unique in what He was by virtue of the Incarnation and in what He did by virtue of the Atonement. Christ did not say to the suffering and overborne, "Come unto my principles, all that labor and are heavy laden, and they will give you rest." He said, "Come unto *me* . . ." He did not say to the confused and helpless, "My teachings are the way, the truth, and the life." He said, "I am. . . ." He did not say to the sorrowing and forlorn, "My philosophy is the resurrection and the life." He said, "I am. . . ." He did not say to the stained and sinful, "Follow my example;" but rather, say unto thee, thy sins are forgiven." No one would deny that the outworking of all that Christ is and means in every realm of thought and action, individually and socially, is imperative. Christ's principles and example are

things and—if you can get so unbiblical as call it such—His philosophy have their vital force and fulfill an essential purpose. But my claim is that they are secondary. My test is against the tendency to make these derivatives of Christ a substitute for Christ, Himself. To do this is to empty the teachings and ethics themselves of the vitality by which they live. It is only in Him that they live and move and have their being. My emphasis is that they will not save us; only Christ can. The spirit of error is abroad in the world, is certainly in our failure to realize these things.

You see, the world in its confusion over, and unfriendliness to, the Gospel has a deft and devious way of dealing with it and dissolving of "the scandal of the Cross." It is a sleight of hand that is most cunning and even quicker than the mind's eye. Note how it works. The world takes the Bible, the Gospels, indeed the very words of Jesus, Himself. Then it cleverly distills off the so-called "principles" of "Christianity," its teachings and philosophy and all that. In like manner it abstracts from the Person of Jesus His "example" or "influence" or "spirit." When this has been done, the world triumphantly cries, "Now, there you have it! We've got the thing right here. As for your Jesus, a charming person to be sure, don't get us wrong,—but we just don't need Him around any more. Now that He has given us His philosophy and ethics and all that, you can get Him out the side door." There are even those within the Church who speak as though now that we have His teachings, heroic example and brotherly spirit, it would make little or no difference if Jesus never lived—and I suppose they mean to imply, lives now. In such manner is the Gospel mangled and caricatured today. Then, our statesmen and leaders and others who ought to know better, give us this sort of thing and wonder why these dead souls do not renew our souls and redeem our society.

For instance, an official pronouncement of one of our great Church bodies a few years ago stated that the Church "aims to view the perplexing times and problems which we face today in the light of the teachings of Jesus." We would do much better to view them in the light of Jesus and to accept the atonement was for the sins which make up our "perplexities" and "problems." *He is* the light of the world; He did not say that His teachings were. More recently the director of a national group of Christian laymen said, "We believe that Christianity is a set of principles




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Anger

History shows us that anger causes as many wars as injustice or oppression, said the famous Rouben Mamoulian. Governments, he said, should bear in mind the old blacksmith's warning—"Strike when the iron is hot, but don't strike when the temper is hot."

governing human conduct." God bless our friend and his faith, but that smacks more of the legalism of the Old Testament than of the grace of our Saviour in the New. Again I grant that we need the principles and teachings of Christianity; but we need Christ first. All too often in popular usage Christianity equals the principles of Christ minus Christ. Such a formula simply will not work. That is amply attested by the complaint often voiced that "we've had two thousand years of Christianity, and we're no better off." True, in the sense that where Christ's teachings and ethics are torn away from their roots in Him, they are always fruitless. He is the vine; His teachings and principles and example are the branches. Unless they abide in Him they can bear nothing.

Or again, take the recent statement of a certain Church group on the atomic bomb, which bravely announces: "The universal acceptance of the principles and spirit of Jesus Christ is imperative." But what about Christ, Himself? Oh you say, that's implied, that's understood, that's what they meant. Then why wasn't it put that way? Wouldn't it have been much easier to say, "The universal acceptance of Jesus Christ is imperative"? That is saying something. The other is too much like talking into a hollow well. It's so much easier to discuss the bases of a just and durable peace in the light of His teachings than to face our own sin in the light of His atonement. Christ has a way of coming too close for comfort and His teachings can always be held at a safe distance. In His presence we know that we are sinners without His saying a word. We can't dabble over principles; we know that we must each repent and be saved.

In passing let us note that the children of Israel in the Old Testament and the Pharisees in the New had the most elaborate body of principles and the most exalted code of ethics in the world. Far from being the answer, this very Law created a greater problem. Such is the sum and substance of Paul's pre-Christian position as reflected in Romans 7. This is why he says in Galatians that the Law was "our schoolmaster to bring us unto Christ." In precisely the same vein Jesus, Himself says in one place (John 5:39-40), "Ye (Jews) search the Scriptures; for in them (the teachings of Moses and the prophets, that is) ye think ye have eternal life; and they are they," He continues, "which testify of me." Then He adds, "And ye will not come to me, that ye might have life!" Surely this is unmistakable.

The Scriptures are not intended to make the teachings of Jesus a substitute for Him. The content of the Gospels is meant to throw light

on the Lord, not to obscure Him. The New Testament is primarily to be studied that in the light of the record of what Jesus said and did we might better know the meaning and power of His Person. Church school instruction should aim not to teach "religious truths" such or to infuse children's minds with the teachings of Jesus alone, but should use the teachings as a means of deepening the understanding of His Person and thus the experience of His redemptive power. The teachings are not the end; they are a means to an end; and that end is Jesus, Himself.

This is no mere carping about a minor point, no hair-splitting over an obscure triviality. The issue is vital, and it is clear-cut. We Christians are going to have to take up the slack in our thinking and convictions. The Gospel has been so adulterated by our careless handling of it that what is sometimes held out as the living water has a decidedly brackish taste. "If any man thirst," said the Saviour, "let him come unto me, and drink." To change the figure, the danger is real that we may lose Jesus along the road somewhere and find that amid the emphasis on the principles, the philosophy, the ideals, the example of Jesus, we are going up a blind alley without Jesus.

It is in this manner that the Gospel, the most rare and matchless of all gems, has lost much of its sharp-edgedness and distinctiveness. Like a rolling stone it is becoming very smooth and is gathering no moss. O, my friends, Christian or not, let's face the issue squarely in Jesus Christ! The Gospel does not center in the Sermon on the Mount; it centers in the atoning act on the hill of Calvary. It summed up not in a set of principles and what they say for our education, but in the living Person and what He did for our salvation. We don't need that "religion" in general, but this Faith in particular. The real enemies the Church has to fear are not those who say outright, "We don't like your Gospel, and despise your Saviour." Rather, for our Saviour "a man's enemies shall be they of his own household" if we claim to be members of the family of faith and do not know the Lord. He, in His Incarnation and Atonement, is the primary answer to the question, "What is the Gospel?" and hence the answer to the world's need, individually and socially.

You want to be true, and you are trying to. Learn these two things: Never be discouraged because good things get on slowly here, and never fail due to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald



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—Daniel A. Poling.

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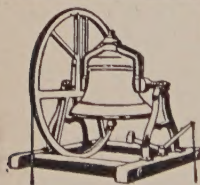
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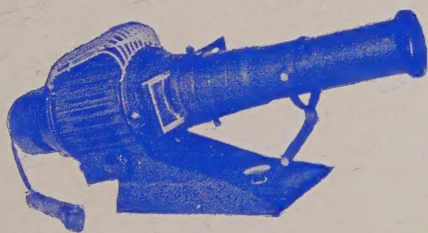
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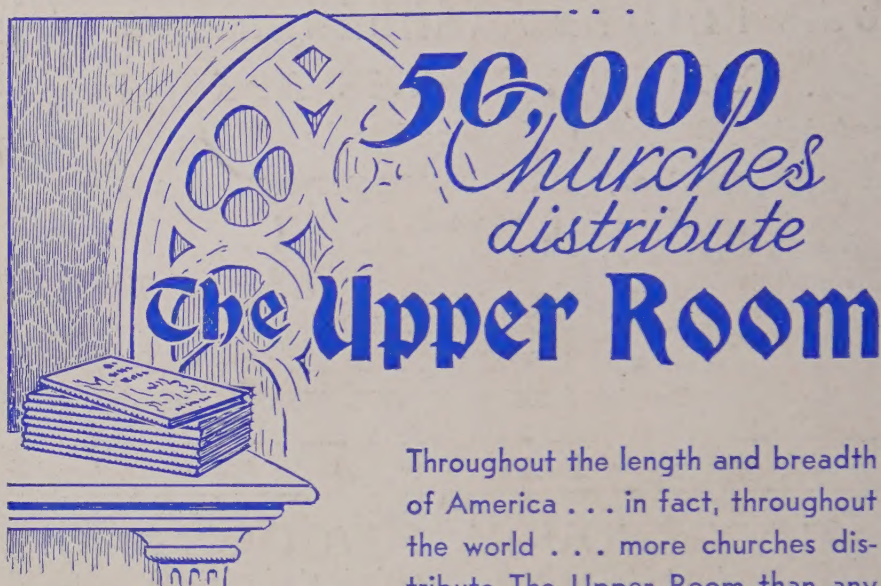
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